BRAHMO DHARMA

Translated by :
Hemchandra Sarkar in 1928 as Secretary,
Brahmo Centenary Committee.

Reprinted with a foreword.
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Sadharan Brahmo Samaj
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BRAHMO DHARMA
Foreword to the Reprint of 1992.

Hem Chandra Sarkar rendered invaluable service by translating into English the classical book 'Brahmo Dharma', collated and devised by Debendranath Tagore, who gave a concrete shape to the religious aspect of Brahmo Samaj founded by Rammohun Roy. Debendranath, virtually the spiritual successor of Rammohun, produced this book from a realisation that Brahmos needed such a volume as a dictionary for everyday use. He felt that it should contain the fundamental principles of Brahmoism, enabling Brahmos to solve their spiritual problems, and it should include religious instructions which would assist them to lead honest and pious lives with unfailing faith in the Author and the Preserver of the Universe.

In his treatise, 'The Mission of the Brahmo Samaj', Pandit Sivanath Sastri said :

"The Mission of the Brahmo Samaj or the Theistic Church of India in the modern world is unique ; and the work that it has undertaken to do is altogether new :–viz., to organise a system of religious culture, and to build a church on the basis of natural and universal theism ....The Theistic Church of India has a great and glorious mission as far as this country is concerned, namely, to fuse in a bond of spiritual union the conflicting claims of Hinduism, Mahomedanism and Christianity, by laying insistence on their universal aspects ; for certainly that was the grand ideal before the mind of Raja Rammohun Roy, the founder of the Brahmo Samaj."

Debendranath Tagore proceeded to fulfil the grand design of Rammohun Roy in various ways, production of the book–Brahmo Dharma–being one of them. The toils of Hem Chandra Sarkar in translating and publishing it for the benefit of Brahmos outside Bengal are remembered with a deep sense of gratitude. There is some demand for a reprint of the English translation. Sadharan Brahmo Samaj has undertaken the production of the reprint chiefly for the benefit of Brahmos outside West Bengal. If the publication succeeds in meeting their longstanding demand, our efforts will be rewarded.

The 1928 publication was described as Brahmo Dharma of Maharshi DebendranathTagore (Translated into English). Although

Debendranath collected and devised the book and authored few Slokas on the basis of some other spiritual classics of India, he never appended his own name to it. He envisaged it as the principles of the Brahmo Samaj rather than an individual's accomplishment. The 1928 English edition was printed at the Brahmo Mission Press, the services of which could not be utilised this time due to its considerably reduced operational strength.

I have added a page of chapterwise contents so that readers may easily locate the required section.The chapterwise contents had actually appeared in some of the Bengali editions earlier. I have addeed the Appendix to the translated version for increasing its usefulness. I apologise that it was not possible to undertake an updated new edition of the book. The enlarged reprint is expected to fulfil the intended object of making the English translation available to those who need it.

November 9, 1992

Lakshmi Narayan Ray
Secretary,
Sadharan Brahmo Samaj,
Calcutta.

BRAHMO DHARMA

CHAPTER-WISE CONTENTS

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● Enlarged Reprint ● November, 1992 ●

PREFACE

The Brahmo Dharma of Maharshi Debendranath Tagore originally written in 1848, has been rendered in several vernaculars of India. But a complete translation has not yet appeared in any of the European languages. It certainly deserves to be made known to the English-speaking readers, and the Brahmo Samaj Centenary Committee have done well in arranging to publish an English translation of the book. The work has not been easy. In the English rendering the beauty and grace of the classic Bengali of Maharshi Debendranath has suffered much. The translator had to choose between the claim of the faithfulness to the original text and that of the requirements of English idioms and we have decided in favour of the former. We have tried to keep as close to Maharshi's original as we could. The translations are not of the original Sanskrit texts, but of the Bengali renderings of Maharshi Devendranath. It has been specially noted where we have taken the liberty of departing from this practice. I have added explanatory notes to each verse which has been printed in smaller script. I am largely indebted to Babu Satischandra Chakravarti, M. A., for the references of the verses to the original context. I had to depend on Mr. K. S. Sastry and others for reading the proofs, as I was unable to read owing to the failure of eye-sight. I take this opportunity of conveying gratitude to these friends, but for whose co-operation it would have been impossible for me to complete the work. I am conscious of the many defects of the volume, but in consideration of the many disadvantages under which I had to work, the indulgent readers will judge them rightly.

HEMCHANDRA SARKAR.

Brahmo Sadhanasram,
210-6, Cornwallis Street, Calcutta.
20th August, 1928.

INTRODUCTION

Though the Brahmo Samaj has declared Truth to be the eternal and imperishable scripture and does not recognise any book as *the* Scripture, the Brahmo Dharma of Maharshi Devendranath, has come to be regarded as an authoritative exposition of the principles of Brahmoism. Maharshi composed the book in that hope. Afterwards, Keshub Chunder Sen, compiled another book of a similar nature with a broader basis under the name *Sloksangraha*, having taken its contents from the scriptures of all important religions. Though this latter is more in consonance with the universal spirit of Brahmoism it is remarkable that it has not been as widely adopted in the Brahmo Samaj as the Brahmo Dharma of Maharshi. Within a few decades, it was translated into several vernaculars of India, and has passed through many editions in Bengali. The story of its composition is well-known, and has been recorded by Maharshi himself in his autobiography, chapter 23. It was written in the year 1848 (1770 Sak). Devendranath was then 31 years of age. The Brahmo Samaj had been well organised by that time. Many people had joined it. The form of divine service adopted by the Calcutta Brahmo Samaj and which is still followed by it (Adi Brahmo Samaj), had already been framed. The Vedanta had been discarded as insufficient to be the basis of Brahmoism, which was definitely established on the natural faculties of the human mind. But Maharshi felt the necessity of a book for Brahmos. It was in response to that felt need that the Brahmo Dharma was composed. Maharshi looked upon it as a work of inspiration. He has deliberately written in the autobiography: "It is not the product of my feeble intellect. * * It is the truth of God which welled up in my heart. These living truths came down to my heart from Him who is the life and light of truth." The actual process has thus been described in the autobiography : "Now

I began to think, a book is required for the Brahmos. Then I said to Akshaykumar Dutta 'please sit down with paper and pen, and take down what I dictate.' Now I turned my heart, towards God, with single-mindedness. I began to dictate with authority in the language of the Upanishads, like the current of a river, the spiritual truths which flashed in my mind by His grace; and Akshaykumar took them down. In three hours the first part was completed. Maharshi has said, 'it did not involve any labour on my part, but though it took three hours to write out the book, my whole life would be spent and yet I shall not fully understand and assimilate its deep significance." Thus was the first part written. The second part was compiled sometime afterwards, and the expository notes in Bengalee were added later on after the first and second part had been published.

The Brahmo Dharma is a work of unique significance. Though the language is that of the Upanishads it is an original work. The only composition with which it can be compared is the Brahma-Sutra of Badarayan. But the object of Brahma-Sutra was to prepare a digest of the teachings of the Upanishads. But Maharshi Devendranath, while using the language of the Upanishads, has produced an original work, which has not always followed the ideas of the Upanishads. The various Upanishads and even the different parts of the individual Upanishad are not always consistent. Maharshi Devendranath had in his mind a consistent conception of the Religion of the Brahmo Samaj, and he gave an expression to it in the language of the Upanishads. In order to do that Devendranath took considerable liberty with the ideas as well as with the texts. There are students of the Upanishads who take exception to this method, and blame Davendranath for doing violence to their texts. This criticism is based on a misconception of the book. The Brahmo Dharma is not a digest or compilation of the texts of the Upanishad. It is an original work on the principles of Brahmoism in the language of the Upanishads. Maharshi took such passages from different parts of the Upanishads

as best expressed the ideas of Brahmoism as he conceived them. This is quite clear from the account of the composition of the book given by Maharshi himself in his Autobiography. He says, that one by one, certain truths flashed in his mind, and being conversant with the vocabulary of the Upanishads he expressed them in their language. Devendranath had great veneration for the Upanishads. His religious nature was largely fed and nurtured by them, but his spiritual awakening and ideas did not originate from the Upanishads. They are original and independent. He found only a confirmation of those ideas in the Upanishads. He has himself said, that he found an echo "of the spiritual ideas of his heart in the Upanishads." It was in the year 1838, that he first became acquainted with the Upanishads accidentally by reading a torn leaf of paper, casually blown by the wind. The story has been narrated by himself in his autobiograghy. It was one of those incidents of far-reaching consequences which the world call an accident, but in which men of faith recognise the hidden purpose of an underlying Providence. However, struck by the beauty and depth of the verse in the torn leaf, and told that it was from the Upanishads, he devoted himself, with the characteristic earnestness of his nature to the study of Upanishads with the help of Ramchandra Vidyabagish, the minister of the Brahmo Samaj. For ten years he had fed his spirit in the rich pasture of the Upanishads. At first he had hoped, that the Upanishads might become the foundations of Brahmoism; but with closer acquaintance with them he found that was not possible, and it was with greatest reluctance that he discarded the Upanishads as the basis of his religion. But he continued to have great veneration for the Upanishads and his mind was saturated with its spirit. Naturally, when he thought of composing a book which would give an exposition of the principles of Brahmoism, he wrote in the language of the Upanishads. The entire contents of the first part of the Brahmo Dharma are from the Upanishads. But he has taken them from different

places; and in the process he has frequently torn them away from their contexts and even sometimes distorted them and pieced them together to suit his purpose. This might have been considered objectionable if he were, preparing a compilation of the Upanishads only. But his object was quite different. He was composing, as we have said, an original book; only the language was the language of the Upanishads. A lover and admirer of the Upanishads need not be put out by the liberty which Maharshi has taken with the text of the Upanishads. By composing the Brahmo Dharma in the language of the Upanishads, Maharshi Devendranath has not only honoured them but has also rendered a great service to them. Maharshi's book has popularised the Upanishads, as it was never before. It has brought out the Upanishads to their best advantage. By taking out the best verses of the Upanishads from their original context with their encumbrances and unintelligible and even objectionable surroundings and arranging them in a systematic form, Maharshi has presented the Upanishads in a far more attractive form than they ever were, and has helped the average men to appreciate their beauty and excellence more easily. The so-called distortions of Maharshi Devendranath have, in most cases, greatly improved and added to the effectiveness of the purpose of the original. Take for example, the seventeenth verse of the sixteenth chapter of the first part of the Brahmo Dharma: यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषः सर्वानुभूः। यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषः सर्वानुभूः। तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय॥ It has been taken from the fifth section of the second chapter of the Brihadaranyaka Upanishad. Maharshi has taken considerable liberty with the original texts, by having torn a portion of the tenth verse, and another portion of the fifteenth verse and pieced them together with the portions of the fifteenth verse of the sixth chapter of the Swetasvatara Upanishad. But one has only to read the original text, and he will at once understand how much more effective it has become by the so-called tearing off and distortion of the

text. The verse as it is given in the Brahmo Dharma, has become one organic whole and does not at all look like a composite one. One, who has read the verse in the Brahmo Dharma, will never care to use the original text from the Brihadaranyaka. Even such admirers of the Upanishads as late Pandit Sivanath Sastri and the poet Rabindranath, who are undoubtedly well-acquainted with the Upanishads in their expositions of the verses, have used the texts of the Brahmo Dharma and not the original. There can be no doubt that the Brahmo Dharma has greatly popularised the Upanishads.

The object of Maharshi Debendranath, however, was to give a systematic exposition of the principles of the Brahmo Samaj and this he did with grest effectiveness in the language of the Upanishads. There is one underlying plan conscious or unconscious in the sixteen chapters which constitute the first part, though with occasional confusion. The opening chapter attempts the difficult task of defining God, which has baffled the ingenuity of of many theologians. Maharshi has succeeded beautifully in defining and indicating the nature of the supreme reality with a few verses from the Upanishads, mostly from the Taittiriya. In the second verse he defines God as that from which all beings have been born; by which the created beings live and unto which (when departed from here) they proceed and enter. What was left here indefinite is made definite in the next verse. There God is called the Anandam which I have ventured to translate as Love. In the fourth verse the two aspects of the divine nature, its infinitude transcending all human understanding and its relationship with man in love, have been beauiifully brought out. In the next verse the relationship of love is still more clearely indicated and the chapter concludes with the beautiful verse from the Brihadaranyaka declaring God to be the richest treasure, the supreme joy of the human soul. The second chapter in conformity with the tradition tries to give an account of the process of

creation. But Maharshi has wisely refrained from giving any elaborate description and has been satisfied with indicating in broad outline that in the begining all these did not exist. There was only the Infinite, Eternal Spirit which created the universe. In the third chapter the method of knowing God is indicated. The inquirer is advised to seek a learned and devout preceptor. The majesty of God and the supremacy of divine knowledge have been indicated in a number of beautiful verses.

The fourth chapter deals more clearely with the question of the nature of man's knowledge of God. It is surprising how some of the difficulties raised by modern agnosticism have been anticipated and beautifully met. In the language of the Kena Upanishad it is said that it is not that we do not know God nor that we do know Him well. He who knows the meaning of the saying 'that we know Him, yet we do not know Him,' knows Him. In the subsequent chapters, the Brahmo conception of the nature of God has been still further developed. In the fifth chapter, the All-pervasiveness of God has been emphasised. In the sixth chapter, the means of knowing God is indicated in a greater detail. Maharshi has taken a number of profoundly significant verses from different Upanishads which will be noticed in their context indicating the means of knowing God. In the seventh chapter the supreme majesty of God is declared with great emphasis. He is the One without the second, the Lord of all. He has no cause, nor does he become anything else, but he dwells also in the soul of men and He can be known by spiritual communion. In the three concluding verses of the chapter the process of knowing Him is indicated. God is compared to a target and the soul to the arrow and the mystic syllable Om to the bow. Just as the archer with great attention hits the target by throwing the arrow with the bow, so the human soul is to be cast at God with great attention with the help of 'Om'. The eighth chapter emphasises the omnipresence of God. He is everywhere, He sees everything, He does everything though

He has neither eyes nor arms. He is the One indwelling presence in matter and mind, the permanent in the midst of the transient phenomena of the material world, the consciousness of the conscious beings, the One Providence that supplies the needs of all creatures and finally the Soul of our souls. By knowing Him the fetters of the heart are snapped and the mortal becomes immortal.

The tenth chapter specifies the nature of the relation of man with God. Maharshi Devendranath had a great aversion towards the Sankara type of monism and he declares with great emphasis the reality and individuality of the human soul. In the language of the Rig Veda which was subsequently adopted by more than one Upanishad, Maharshi compares the human soul and the divine soul as two birds, friends of each other, dwelling on the same tree. This is a very profound and significant simile. It at once indicates the close relationship of the human soul with God, as being two friends of a similar nature always dwelling together and yet distinct from each other. Man is responsible for his actions and has to bear their consequences. God, though he sees and knows all, is free from the taint of the actions of man. Man, if he knew his own nature, would live in perfect peace and joy. He becomes unhappy because he forgets himself. In a number of verses taken from different Upanishads this idea has been developed at length. God has been declared to be dearer than wealth, dearer than son, dearer than anything else. He is to be seen, He is to be known, He is to be meditated upon. If man knows Him he attains the fulfilment of the life. If he does not know Him that is the greatest calamity. In the closing verse of the chapter God is declared to be the Supreme Law of righteousness which leads to perfect peace.

In the tenth chapter are collected together a number of formulas for the worship and meditation of God, the first of these being the ancient symbol 'Om.' God is to be meditated upon with the help of this symbol as the gods in the superior worlds do. The next is the well-known

Gayatri formula taken from the Rig Veda. Lastly there is a verse from the Krishna Yajurveda which has been adopted by several Upanishads declaring God to be the indwelling spirit in fire and water, earth and heavens.

The eleventh chapter indicates the difficult nature of Brahmajnana. God is beyond the reach of the senses. He cannot be known by much learning, nor by keen intellect. He reveals himself to whomsover he chooses. He is hidden in everything and one should try to know Him with the help of competent teachers.

In the twelfth chapter the indwelling presence of God is further amplified. He is present everywhere. As the birds nestle in the tree, so all creatures live in Him. His relation with the human soul is more particularly indicated here; He sees all actions and distributes reward and punishment according to our deserts. The fools see only outward things but the wise having known the Supreme Indwelling Spirit everywhere do not desire anything else except Him. The chapter closes with the profound declaration of Maitreyi "what shall I do with that which do not make me Immortal?" and the grand prayer of the Brihadaranyaka, "from untruth, lead me to truth, from darkness lead me to light, from death lead me to life eternal." The thirteenth chapter opens with the beautiful verse expressing the grandeur of truth. Truth alone triumphs, not falsehood. God can be attained by the pursuit of truth. Truth has its source in God; but this idea is not followed up and the subsequent verses, which do not seem to have any common aim, revert to the usual theme of the nature of God, who is said to be without birth, who can only be defined as 'not this' 'not that,' but who is declared at the same time as the Lord and ruler of the Universe. The chapter closes with an interesting verse indicating the relationship of the human soul with the divine soul as absolutely distinct though inseparable from each other like the shadow and light. The fourteenth chapter

speaks of the majesty of the Infinite. The opening verse says that in the Infinite is Bliss. There is no happiness in the finite. In the next verse the disciple asks 'where is the Lord seated'? The precepter replies 'in His own majesty.' Then the Infinite majesty of God is further specified by a number of verses. He is declared to be above, below, on the right, on the left pervading all space. Likewise he is said to be the Lord of the past and future, of to-day and to-morrow extending over all times. Though One, He provides for the needs of all, from whom everything has sprung at the beginning and unto whom all return at the end. He is the Creator and Ruler of the Universe. There is no Lord besides Him. He is the agency by which the universe is preserved. He cannot be known by thought and words He is only known to Him, who says, 'He is.'

The last two chapters, the fifteenth and the sixteenth, of the first part of Brahmo Dharma, are mainly ethical as contrasted with the previous chapters, which are mainly theological. The fifteenth chapter is largely taken from the Kathopanishad, which, of all the Upanishads, is most deeply tinged with ethical characteristics. The opening verse declares with emphasis that unless one turns away from evil-doing and until the mind is controlled and disciplined, one cannot attain God by mere theological or theoretical knowledge. Then the sharp line is drawn between right and wrong. Right or good is one the Pleasant is another. The two paths present themselves to man. He who chooses, the path of duty or right attains the good. But evil befalls Him who follows the easy path of pleasure. The nature or destiny of a man is shaped by his action. One who acts righteously becomes righteous, one who acts wickedly, becomes wicked. A man whose senses are uncontrolled, whose mind is not disciplined, is like a chariot dragged by unruly horses. Such a man inevitably comes to grief. He cannot attain God. But one who keeps his senses controlled like horses by the rein of Reason reaches the supreme goal of life, the

highest place of God, which the wise continuously see as the eye spread in the sky.

The sixteenth chapter likewise is ethical and hortitary. The opening verse enumerates the positive condition of the mind in which one should seek God. He must have controlled his senses and mind and turned away from all worldly desires. A man with such a frame of mind cannot be touched by sin or sorrow and rejoices having attained God. Then follow a few verses of a very high ethical import, taken from the Mundakopanishad inculcating the pursuit of Truth, Good and Righteousness. He who seeks God in such a way, finds Him. Lastly the book closes with a triumphant declaration in the words of the Yajur Veda adopted by the sage of the Swetaswatara Upanishad affirming that he has seen God, the glorious Immortal Person, who pervades the heavens above and dwells in the Soul within and by knowing whom immortality is attained.

The second part of the Brahmo Dharma, which was compiled sometime after the first part, consists of the enumeration of the daily duties of the theistic house-holder according to the ideal of Brahmo Dharma. Brahmo Dharma as Maharshi conceived it was to be the religion of home and society and not of the forests like the religion of the Upanishads. Accordingly Maharshi thought it necessary to add a number of practical precepts to the Theological principles enunciated in the first part. The compilation of the second part involved considerable labour and was not a work of ease and inspiration like that of the first part. After the compilation of the first part, Maharshi deliberately set to work in search of suitable passages from the ancient religious literature of India. The contents of the second part have been taken from Manu Samhita, Mahabharat, Gita, Mahanirvan Tantra etc.

The opening chapter, enunciates the house-holder's duty towards the various members of the family, more spescially to his parents. The second chapter sets forth the ideal of married life, which is commended very highly. A man is

said to be half so long as he is not united with a wife. The mutual duties of husband and wife are enumerated in a number of verses but most of them are meant for the wife. The wife is enjoined to follow the husband like a shadow and to look to the comforts and happiness of the husband. It is to be regretted that a similar injunction has not been expressly given to the husband. It is evident that the position of a wife is not that of an equal partner in life. The third chapter enumerates in detail the duties of the house-holder to the different members of the family, wife, sons and daughter. It is to be noted that a very high ideal of responsibility towards the daughter is set forth here: The daughter should be affectionately tended and carefully educated equally with the sons and should be given in marriage to a suitable person of noble birth and high qualifications. Incidentally extortion of money from the bridegroom in exchange for the daughter is very severely condemned. The fourth chapter emphasises the necessity of learning and righteousness for a householder. He should seek knowledge and spirituality even from youth. It is not by external accidents like that of old age or residing in a forest, that a man is entitled to respect. It is by learning and piety that a man becomes a sage. The fifth chapter enjoins the cultivation of patience and contentment. Sorrows and difficulties are inevitable in life. The only safe-guard against them and the true secret of happiness are to be found in contentment and resignation to the inevitable. The sixth chapter does not seem to have any unity of subject matter. Here a number of miscellaneous virtues such as truthfulness, sincerity, benevolence, self-control, purity and courage are commended. A very high place is assigned to truthfulness, which is extolled with great emphasis in more than one verse. The seventh chapter deals with the subject of telling the truth in giving evidence before a Court of justice. After defining who is a witness, the virtue of giving true evidence is extolled. It is said that even the gods do not

know a better person than one who gives true evidence. The eighth chapter likewise does not confine itself to one idea. The opening verses enjoin the necessity of acting righteously under all circumstances. Provocation is not a justification for unjust dealing. He is truly good who returns good for evil. Evil should be conquered by good. Then it passes on to the subject of the benefits of cultivating the company of the wise and good and avoiding that of the wicked. The chapter closes with the denunciation of the ungrateful. The nineth chapter commends the virtue of charity and benevolence. Having declared the great merit of making charities, it goes on emphasising the importance of ascertaing the right objects of charity and its proper motive; indiscriminate charity and careless indifferent giving are equally condemned. Further it enumerates some of the forms which charity should take such as giving food to the hungry, drink to the thirsty, shelter to tired, medicine to the sick etc. Giving education is spoken of as the highest form of charity. The showy charity that neglects the pressing needs of near relations is severely condemned. Earning money by unfair means, even for making charities is strongly condemned. Charity does not extenuate the guilt of earning money by unfair means. In the tenth chapter, the virtue of self-control is inculcated with great emphasis. True knowledge is declared to be the sure means of attaining self-control. Anger, greed and envy are the chief obstacles in the way of attaining self-control and these must be carefully rooted out. The eleventh chapter enumerates a number of virtues such as patience, forgiveness, self-control, purity, knowledge etc., which are declared to be the characteristics of true piety. It also insists on the necessity of just punishment for the maintenance of society, but unjust punishment is rightly condemned, and the efficacy of forgiveness in reclaiming the wrong doer is emphasised. The twelfth chapter commends a few other virtues as patience, forgiveness, charity, humility etc., on occasions doubt as to the right course of action, one is advised to of

follow the path of self-approbation. It is the motive of the man which is more important than the outward success or failure. The thirteenth chapter inculcates the supreme necessity of controlling the senses in a few well-chosen verses. A man who does not control the senses comes to grief like a charioteer who cannot control his horses, or a boat caught in a storm. One uncontrolled sense is sufficient to bring in complete ruin as a small hole is enough to drain out the entire water from a leather bag; therefore one should discipline his senses and mind with firm resolve. The fourteenth chapter further emphasises the necessity of abstaining from unrighteousness and performing righteous deeds. The person who follows righteousness attains happiness here and hereafter. Righteousness is the only thing that does not perish with the body.

The fifteenth chapter amplifies the subject of righteous living, specifying three kinds of unrighteousness viz those performed through body, mind and speech. Men are said to attain three different conditions good, bad and middle according to their actions.

The book closes with a final impressive exhortation to follow righteousness. One should never betake to unrighteous conduct even if it leads to prosperity, for it is only short-lived. Unrighteousness is sure to bring disaster in the long run; therefore one should grow in righteousness silently and steadily; righteousness is the one thing that never fails; parents, friends, relatives are of no avail for help in the other world. Righteousness alone follows him to the end: therefore a man should earn righteousness for his own help. Such in brief are the contents of this remarkable volume.

BRAHMO DHARMA

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PART I.

CHAPTER I.

ॐ ब्रह्मवादिनो वदन्ति ॥ १ ॥

ओं ब्रह्मवादिनः वदन्ति ॥ १ ॥

1. Om, thus say the professors of divine knowledge.

The divine fire of the knowledge of God is hid in the heart of all human beings. The consciousness of the infinite goodness of God is written in ineffaceable letters in the souls of all men. We can see God when this hidden fire is kindled by the study of the universe. He has imprinted his image of pure goodness on all material things and on all human hearts. Those blessed wise pure wakeful great souls, who have been able to realise it, they are theists and those who having realised it teach about Him, they are the professors of divine knowledge. To be a theist or a professor of theism it is not necessary to belong to a particular country, age or nationality. The theists of all countries have the right to teach about God. The ideas and the truths realised in the souls and taught by the ancient theistic sages of India have been compiled in this first part of the Brahmo Dharma. Therefore it is prefaced with this verse.

1. This is the opening verse of the Swetaswatara Upanishad. It has been fittingly put at the beginning of the Brahmo Dharma to indicate that the ideas that follow are the views of the believers in one God. Maharshi Devendranath in compiling the Brahmo Dharma believed that the ideas contained therein were the mature thoughts of the Theists of all ages and all countries.

[2]

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति ।
यत् प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद्ब्रह्म ॥ २ ॥

'यतः' यस्मात् 'वै' 'इमानि भूतानि जायन्ते' 'येन' च तानि 'जातानि'
'जीवन्ति' प्राणान् धारयन्ति अन्ते च 'यत्' ब्रह्म 'प्रयन्ति' प्रतिगच्छन्ति
'अभिसंविशन्ति' तत्रैव प्रतिपद्यन्ते प्राप्नुवन्तीत्यर्थः ।
'तत्' विजिज्ञासस्व विशेषेण ज्ञातुमिच्छस्व 'तत् ब्रह्म' ॥

2. That from which all these beings are born, by which all created beings are sustained and into which (when departed from here) they proceed and enter, that is God. Desire to know him thoroughly :—

He from whom all these created things stationary or moving have been created, and in whom as their refuge they exist and without whose will not even an atom of them can remain, he is Brahman, the Reality, the Lord of us all. That Almighty Supreme God is absolute in His will and purpose. Whatever He desires, that is done. From the power of the absolute person all these beings have been born and have received their diverse powers. If he desires to destroy them, then all these beings with their various powers shall again return unto Him with their different powers. Not a trace of them will be found anywhere. God alone is the creator, the preserver, and the destroyer. When we get certain things and know their virtues, by a proper combination of them, we can make some unforeseen instrument and can also break it. But we have no such power by which we can create or destroy a grain of sand. The power of creating and destroying is only in the one Eternal God.

2. This verse has been taken from the first Anuvaka of the third Valli of the Taittiriya Upanishad. It may be taken as the definition of God as given by the Rishis of the Upanishads. It was so understood by the author of the Brahmasutra, for, in the second aphorism he said "जन्माद्यस्य" that from which birth etc., which clearly refers to this verse, is the definition of Brahman in that treatise. Indeed even up to the present time we cannot give a better definition of God than this ancient definition of the Taittiriya Upanishad. God in himself is indefinable. *In fact* all ultimate realities are indefinable. We can indicate them only by their manifestations and actions. The supreme reality is of course indefinable. We can only indicate it by its action. So the Taittiriya indicates the Brahman by its action, namely, that from which all beings are born, etc.

[3]

आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति आनन्दं
प्रयन्त्यभिसंविशन्ति ॥ ३ ॥

'आनन्दात् हि एव खलु इमानि भूतानि जायन्ते आनन्देन जातानि
जीवन्ति आनन्दम् प्रयन्ति अभिसंविशन्ति' ॥ ३ ॥

3. From Love surely have all these beings been born ; by Love created beings are sustained and unto Love they proceed and enter.

This absolute God, the creator, preserver, and destroyer, has no particular name. The ancient Theists who having realised Him in their minds as the infinite, all-pervading, indwelling, beneficent person enjoyed the pure bliss there-of having declared Him as the Bliss, we also, when we become softened, immersed in this love, call him the Bliss.

3. This verse has been taken from the 6th Anuvaka, the third Valli of Taittiriya Upanishad. What in the previous verse was indefinitely declared to be the source and sustenance of the universe is definitely indicated by the word "Anandam". This is a very interesting and profoundly significant verse. I have rendered the word Anandam as Love. The word in modern sanskrit generally stands for bliss or joy and Maharshi Devendranath has rendered it as such, but I am of opinion that it is more properly rendered as Love. The word has a special technical meaning in the Upanishads. The Taittiriya Upanishad has used this word in its conception of the universe,—according to which there are progressively deeper strata in the constitution of the universe, as well as the human life, namely, "the *Annamaya* kosa, *Pranamaya* kosa, *Manomaya* kosa, *Vijnanamaya* kosa, *Anandamaya* kosa". This is really a very profound analysis of the mystery of existence.

The *Annamaya* kosa is clearly what we mean by the material substratum of the universe. Deeper and higher than this is the *Pranamaya* kosa or 'the world of life.' In and above material existence there is a mysterious something which is called life or vitality. The Rishi has clearly realised this subtle truth ; higher still is the substratum

of mind or consciousness,—that myterious something which marks the transition from vegetable to animal life. Deeper still is the substratum of *Vijnan*. Now this is possibly what we in modern psychology call reason, understanding. Highest of all is the substratum of *Anandamaya* Kosa. The question is, what does the Rishi mean by this word? If we take it to mean as joy or bliss, there is no significance in the word. From matter, life, consciousness and reason we rise step by step to higher principles. The next highest element in man and in the universe is Love and there are unmistakable evidences that the Rishis of the Upanishads realised this progressive gradation and they indicated the highest element of Love by the word Anandam. That the word Anandam in the Upanishads means love, is also evident from the verse :—

'यतो वाचो निवर्त्तन्ते अप्राप्य मनसा सह

आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन ।

We get a consistent significance only if we render the word *Anandam* in this verse, as Love. In the first half of the verse the writer speaks of the infinitude of God from which the frail human mind recoils in fear but there is another aspect of God which begets in us confidence. That aspect is God's Love. The writer of the Upanishads has truly said that one who has known the Anandam of God is not afraid anywhere, clearly this is the aspect of Love. From these and similar passages it is evident that the word Anandam in the Upanishads stands for what we mean in modern Psychology by 'Love', and the Rishîs of the Upanishads in that distant past reached the highwater-mark of modern religious thought namely 'God is Love' and the present verse says that by Love is this universe created, by Love is it sustained and in Love does it find its consummation. A profound and inspiring truth indeed!

[4]

यतोवाचो निवर्त्तन्ते अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणोविद्वान न बिभेति कुतश्चन ॥ ४ ॥

'यतः वाचः निवर्त्तन्ते अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणः विद्वान् न बिभेति कुतश्चन ॥ ४ ॥

4. That from which speech with mind (thought) comes back without finding [the end] having known that God's Love, one is not afraid of anything.

The infinite spirit of God is not a limited entity. He is neither matter nor mind. Therefore mind cannot grasp Him. As mind

cannot understand Him far less can speech express Him. The mind in its effort to comprehend Him comes back baffled; so also speech in its effort to describe Him stops short. That infinite person can only be indicated as the mind of the mind, as the speech of the speech, as the conscious cause and stay of all. He, who, enjoys the supreme bliss of realising this absolute all-pervading God of bliss within himself, has attained the end of all his desires. He has realised all his desires, satisfied with the company of his Dearest. He is ever anxious to do that which is dear unto Him as His faithful and obedient servant. He never turns back from [performing the will of his beloved] for fear of calumny, unbearable humiliation, undeserved contumely, or terrible persecution. It becomes easy for him to lay down his life in carrying out the command of his beloved. So who can frighten him any longer? He has become free from fear by resigning himself to the giver of life. He is not afraid even of death.

4. This verse has been taken from the 9th Anuvaka of the 2nd Valli of the Taittiriya Upanishad.

In the previous note we have already indicated the inner significance of Anandam. In this verse the true meaning of the word is more clearly manifested. Here the two opposite aspects of God, namely the transcendent or the absolute and what in absence of a better term can be called the human aspect have been indicated. God in his transcendent aspect is infinite, beyond the reach of human thought and comprehension. But if God were only infinite, frail human being would recoil in fear from such God. But God has another benign aspect where he is related to man. He is not only Infinite but is Love and as Love man is near and dear unto Him. When man knows Him as Love, as a loving Father or the dear one, he does not recoil from Him but is drawn unto Him. Just as a little child of a great and wise father may not understand his greatness or wisdom and would be scared away from him if it did, but can understand his Love, so man, a tiny creature, though he cannot fathom the depth of the infinite divine nature, can understand and is assured by His Love.

[5]

रसोवै सः । रसंह्येवायं लब्ध्वानन्दीभवति ॥ ५ ॥

'रसः' आनन्दकरस्तृप्तिहेतुः 'वै' 'सः' पर आत्मा ।

रसं हि एव अयं जीवः 'लब्ध्वा' प्राप्य 'आनन्दी' सुखी 'भवति' ॥५॥

5. He is sweetness indeed! This (man or creature) having

obtained His sweetness becomes loving. Human Speech naturally calls Him the Sweet. By enjoying His sweet love man is immersed in supreme joy.

5. This verse as well as the two succeeding ones have been taken from the 7th Anuvaka of the 2nd Valli of the Taittiriya Upanishad.

In this verse the Rishi having realised the loving nature of God declares in ecstasy—"He is sweetness indeed" and says human love in its various forms is but like sprays from the fountain of divine love. Man is loving because 'God is Love'.

[6]

कोह्येवान्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात् ।
एष ह्येवानन्दयाति ॥ ६ ॥

'कः हि एव' लोके 'अन्यात्' चेष्टां कुर्यात् 'कः' वा 'प्राण्यात्' प्राणनं कुर्यात् 'यत्' यदि 'एषः' आकाशे 'आनन्दः' आनन्दरूपः परः आत्मा 'न स्यात्'। 'एषः' परमात्मा 'हि एव' 'आनन्दयाति' आनन्दयति सुखयति लोकं धर्मानुरूपम् ॥६॥

6. Who would move or who would live if He were not in the universe as Love. It is He indeed who inspires Love.

This incomparable universe has come into existence and the creatures have received the means of their subsistence owing to the existence of the supreme Soul. But for Him nothing could exist. Where would this heaven be, where the Earth, where these living beings, where their activities, fortune and happiness if the beneficent God, the creator, and the stay of all, had not created this universe and established the system of such good laws? It is He, who gives happiness to all men. Our desires are fulfilled by receiving such happiness from diverse beings as the good Lord of the universe has endowed them with a view to our happiness. The sight of the beauties of nature, the taste of sweet food, the affection of parents, the love of friends, the glory of knowledge, the joy of religious ministration, and all other blessings which we get from various sources, come from His favour. Oh, how great are His mercies! He has not been contented with giving us happiness through many things, but also sweetens our life, fills our mind and satisfies our desires, by giving Himself when we seek Him. He presently wipes out the tears from the burning eyes, and blossoms by pouring out the plentiful water on the parched

lotus of the heart of those wise and gentle persons, who not contented with the happiness of the earth, seek Him continuously. Oh, he alone understands the grace of Him, who has enjoyed the pure bliss of seeing for a moment in his own heart, the God of perfect bliss.

6. Here the Rishi indicates the all-sustaining and all-energising, nature of God's Love. He declares with the emphasis of absolute conviction that nothing in this universe could live or move but for the existence of the loving God. It is God who inspires love in the human heart.

[7]

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयने-
ऽभयं प्रतिष्ठां विन्दते ।
अथ सोऽभयं गतोभवति ॥ ७ ॥

'यदा' यस्मिन्काले 'हि एव' 'एषः' साधकः 'एतस्मिन् अदृश्ये' अविषयभूते 'अनात्म्ये' अशरीरे 'अनिरुक्ते' अविशेषे विशेषोहि निरुच्यते अविशेषं च ब्रह्म तस्माद-निरुक्तम् 'अनिलयने' अनाधारे ब्रह्मणि 'प्रतिष्ठां' स्थितिम् 'अभयं' यथा स्यात् तथा विन्दते'। 'अथ' तदा 'सः' 'अभयं गतः भवति' अभयं प्राप्नोति ॥७॥

7. When he (the devotee) finds sure refuge in this unseen, unembodied, unspeakable, uncontained (God) then he reaches the region of fearlessness.

As the frightened child, becomes re-assured when it reaches the bosom of the mother, so we overcome the fears of this terrible world when we find refuge in the bosom of the loving God spread all around. Then having known him, the unseen but all-seeing, the uncontained but all-containing Lord of all, as our one only friend and helper, we resign ourselves unto Him and walk with undisturbed mind in the path indicated by Him, following His commands.

7. This verse repeats the idea of the 4th verse in an amplified form; namely, that only when man realises that behind the seemingly terrible and heartless universe there is an unseen loving heart then he is no longer afraid in the midst of all the vicissitudes of life, he remains unmoved.

[8]

यतोवाचो निवर्त्तन्ते अप्राप्य मनसासह ।
आनन्दं ब्रह्मणोविद्वान् न बिभेति कदाचन ॥ ८ ॥

'यतः वाचः निवर्त्तन्ते अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणः विद्वान् न बिभेति कदाचन ॥८॥

8. That from which speech with mind (thought) comes back without finding [the end], having known that God's Love one is not afraid at any time.

He who has no faith in the goodness of God and does not know His real purpose, though living within the unchanging beautiful order of the universe, is afraid like one living in a house full of darkness. But he who has seen the beneficent light of the perfect God of goodness spread over the universe, is never afraid.

8. This verse which has been taken from the 4th Anuvaka of the 2nd Valli of the Taittiriya Upanishad, is a verbatim repetition of the fourth verse which also has been taken from the same Upanishad with the only variation of "कदाचन" 'at any time' in the place of "कुतश्चन" from any quarter.

[9]

एषास्य परमा गतिरेषास्य परमा सम्पदेषोऽस्य परमोलोक-
एषोऽस्य परमआनन्दः ।
एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥ ९ ॥

'अस्य' जीवस्य 'एषा' 'परमागतिः' आनन्दरूपः परमात्मैव परमा गतिः । सर्व्वासां सम्पदां विभूतीनां मध्ये 'एषा अस्य परमा सम्पत्' । येऽन्ये कर्म्मफलाश्रया लोकास्तेऽस्य परमाः 'एषः' पर आत्मा तु 'अस्य परमः लोकः' । यान्यन्यानि विषयेन्द्रिय सम्बन्ध-जनितानि आनन्दजातानि तान्यपेक्ष्य 'एषः अस्य परमः आनन्दः' । 'एतस्य एव 'आनन्दस्य' मात्रां कलां अंशं 'अन्यानि भूतानि' उपजीवन्ति' अनुभवन्ति ॥९॥

He is the Supreme Refuge of him (man).
He is the Supreme Treasure of him (man).
He is the Supreme Habitation of him (man).
He is the Supreme Joy of him (man). All other beings live by participating in a measure of his Love.

Of all the good fortunes of man, knowledge of God is the best and highest. To get Him is the last reward of goodness. Of all treasures, God is the richest treasure of man. He who has received this treasure does not count any other treasure as treasure. Of all the worlds, God is the highest. He is our supreme refuge. He who dwells in Him does not ask for the fleeting imperfect happiness of the transient limited world. Of all the joys available for man, to obtain God is the highest joy. In comparison with this supreme joy of obtaining God, the other joys of men are like mere drops in the ocean. Still, by enjoying these drops the creatures live.

9. This verse has been taken from the Brihadaranyaka Upanishad IV. iii. 32. It fittingly closes the Chapter on the nature and conception of God. It is grand alike in thought and language. Here we have a splendid example of the conception of the Rishis of the Upanishads regarding the supreme felicity of knowing God. We cannot have a higher estimate of the value of knowing God. In the original, Yajnavalka who is made to declare the supreme blessing of knowing God in this majestic verse, goes on to amplify it, by comparing it with other joys of the world. He says, "If a man is healthy, wealthy and lord of others, surrounded by all human enjoyments, that is the highest blessing of man. Now a hundred of these human blessings make one blessing of the fathers. A hundred blessings of the fathers make one blessing in the Gandharva world, and so on". But nothing brings out the majesty of *Brahma-jnana* so clearly as the original declaration in the verse under consideration. Maharshi Devendranath rendered a distinct service to the Upanishads by picking out such verses from their original places and knitting them together into the beautiful garland of Brahma Dharma.

CHAPTER II.

[10]

इदं वा अग्रे नैव किञ्चिदासीत् । सदेव सौम्येदमग्र आसी-
देकमेवाद्वितीयम् ।

स वा एष महानज आत्माऽजरोऽमरोऽमृतोऽभयः ॥ १ ॥

'इदं' जगत् 'वै' 'अग्रे' पुरा 'न एव किञ्चित् आसीत्'। 'सत्' अस्तितामात्रं वस्तु निर्विशेषं निरवयवं' 'एव' हे 'सौम्य' प्रियदर्शन 'इदमग्रे' अस्याग्रे जगतः प्रागुत्पत्तेः 'आसीत्' 'एकम्' 'एव तस्य एकस्य सतः सहकारिकारणं द्वितीयं अनादिवस्त्वन्तरं मात्रं प्रतिषिध्यते 'अद्वितीयम्' इति। यत्तत् सत् 'सः वै एषः महान् अजः आत्मा अजरः अमरः अमृतः अभयः' ॥ १ ॥

1. Nothing of this (universe) existed at the beginning. The Real alone, Oh beloved! existed before creation as the one [Supreme God] without a second. He is, indeed, the great (Infinite) Spirit without birth, without decay, without death, and without fear.

Before creation the Supreme God existed as the One Reality Besides Him nothing else existed. After creation also all conscious and unconscious beings exist in Him as the only refuge. Therefore He has been called the One without a second. He is the Reality, the One without the second. He is the Consciousness. He knows Himself. Therefore He has been called the Spirit. But that Spirit is not limited like ours. To indicate this, it has been added that He is the Eternal Spirit without birth, without death, without fear. The finite spirits have been born from the Supreme Spirit, being endowed with limited powers according to His will, and live according to His will with Him as their refuge, and shall continue to live only so long as He desires. The Supreme Spirit is not like our soul. He is self-existent, self-contained, eternal and all-perfect.

1. The second chapter deals with the question of the creation of the universe. All religious systems had thought it necessary to give some account of creation; following that tradition Maharshi Devendranath has also felt constrained, to say something on this subject. But he has properly not entered into any detailed account of creation and has merely

indicated that the Eternal, self-existent God alone existed in the beginning, from whom all beings have been born, leaving science and progressive human knowledge to determine the method of creation.

This verse has been taken from three different sources, namely, the first part इदं to आसीत् from Brihadaranyaka from I. ii. 1. सदेव to अद्वितीयम् from छान्दोग्य VI. ii. 1. And the rest from Brihadaranyaka. IV. iv. 25 Maharshi could not get any single verse in the Upanishads to express His conception of creation. Here we have a clear instance of the fact that Maharshi did not mean to compile a selection from the Upanishads, but had his own ideas of a system of Theology, which he expressed in the language of the Upanishads.

[11]

स तपोऽतप्यत स तपस्तप्त्वा इदं सर्व्वमसृजत यदिदं किञ्च ॥२॥

'सः' अज आत्मा 'तपः अतप्यत' जगत्सृष्टिविषयामालोचनामकरोत्। 'सः' आत्मा 'तपः तप्त्वा' एवमालोच्य प्राणिकर्म्मादिनिमित्तं 'इदं सर्व्वं' जगत् देशतः कालतो नाम्ना रूपेण च 'असृजत' सृष्टवान् 'यत् इदं किञ्च' यत्किञ्चेदमनवच्छिन्नम् ॥२॥

2. He meditated and having meditated created all this that exists.

Before creation no other object besides the Supreme God existed. So He did not create [the universe] with the help of other materials like an artisan. He thought over the act of creation and having pondered over it created all this existing universe. We can fashion something with earth or stone or iron, but that cannot be called creation. Creation is the production of something at one's desire without the help of any other thing. So we have not the power of creating anything. The power of creation belongs only to the One Supreme God. He alone has made this wonderful machinery of the universe by creating all these conscious and unconscious beings, by his own innate power and intelligence.

2. This verse has been taken from the 6th Anuvaka of the second Valli of the Taittiriya Upanishad. In the original it is preceeded by the words—सोऽकामयत बहु स्यां प्रजायेयेति । "He desired may I be many, may I be born; then follow the words स तपोऽतप्यत । The word तपस् here probably means simply meditation. Later on, it acquired a technical significance involving the idea of strenuousness. The important significance of the word here obviously is that creation is not a mere fancy of God, but involves strenuous thought and meditation on the part of God. We may compare

this with the account of creation in the opening chapter of the book of Genesis, where the act of creation does not seem to have involved the serious thought and meditation as in this Verse. Maharshi in his explanatory note does not notice this point but dilates upon the act of creation without the help of any other thing, which, though a fact, does not seem to be predominent in the mind of the composer of the verse. His emphasis undoubtedly is on तपस् ; not on अतपस्: meditated or brooded over.

| 12 |

एतस्माज्जायते प्राणो मनः सर्व्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥३॥

'एतस्मात्' पुरुषात् 'जायते' उत्पद्यते प्राणः' एवं 'मनः' 'सर्व्वेन्द्रियाणि च' सर्व्वाणि च इन्द्रियाणि । तथा 'खं' आकाशः 'वायुः' 'ज्योतिः' अग्निः 'आपः' उदकं 'पृथिवी' विश्वस्य सर्व्वस्य 'धारिणी' ॥३॥

3. From this were born life, mind, all the senses, the heavens, the air, the light, the water, and the earth that contains all.

That Almighty Perfect Person has created at His own will, water, air, fire, and other materials for fashioning the universe and life, mind, and all the senses.

3. This verse is the third in the first Khanda of the second Manduk. In this section the relation of the universe to the Brahman is described at length. In the first verse, the creation is compared to the coming out of sparks from the blazing fire.

In the fourth verse heaven is called the head, the sun and the moon the eyes, the quarters the ears, and so on. Maharshi has taken the third verse which is uncontroversial and will be admitted by all theists.

[13]

भयादस्याग्निस्तपति भयात्तपति सूर्य्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥४॥

'भयात्' भीत्या 'अस्य' परमेश्वरस्य 'अग्निः तपति' 'भयात् तपति सूर्य्यः ।'
'भयात् इन्द्रः च वायुः च मृत्युः धावति पञ्चमः' ॥४॥

4. Out of fear for Him, fire gives heat, out of fear for Him the sun shines, out of fear for Him, Indra (the clouds), winds, and death the fifth, move about.

Obedient to the will of the all-regulating God, fire gives heat, the sun shines, the clouds give rain, winds blow, and death moves about. Nothing can go beyond His will and His rule. The sun, the moon, planets, stars, water, and wind, though material objects, move about in their respective tasks, out of fear for Him.

4. This verse is taken from the third Valli of the second chapter of the Katha-upanishad. It means the universe has not only been created by God but is also ruled by Him. Maharshi has taken, Agni, Surya etc. to mean the material elements, but in the original they probably refer to the deities of those names, as is evident from Indra, and the word Panchama, the fifth i. e. the fifth god. Here we find the writer has transcended the Vedic polytheism; and recognises a supreme over-ruling God, the Vedic gods, Indra Agni, etc. being His agents.

Knowledge

CHAPTER III.

[14]

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्। तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥१॥

नित्येनाक्षतेनाभयेन कूटस्थेनाचलेन मुवेनार्थी सन् 'सः' ब्रह्मजिज्ञासुः अभयं शिवममृतं ब्रह्म यत् 'तद्विज्ञानार्थं' तस्य विशेषेणाधिगमार्थं 'गुरु' आचार्यं ब्रह्मनिष्ठं शमदमादिसम्पन्नं 'एव' अभिगच्छेत्। 'तस्मै' ब्रह्मजिज्ञासवे 'सः विद्वान्' गुरुर्ब्रह्मवित् 'उपसन्नाय' उपगताय 'सम्यक्' 'प्रशान्तचित्ताय' उपरतकामक्रोधादिदोषाय 'शमान्विताय' शमेन इन्द्रियचाञ्चल्यरहितेन च युक्ताय 'येन' विज्ञानेन यया विद्यया परया 'अक्षरं' अक्षयत्वात् 'पुरुषं' पूर्णत्वात् 'सत्यं' पारमार्थस्वाभाव्यात् 'वेद' जानाति तां 'ब्रह्मविद्यां' तत्त्वतः' यथावत् 'प्रोवाच' प्रब्रूयात् ॥१॥

1. He (the seeker after divine knowledge) should go to a preceptor in order to know Him fully. He, the learned, should speak unto him, who has came unto him with his mind entirely tranquil endowed with peaceful disposition, the divine science systematically, by which he can know the Eternal Person truly.

It is the duty of every person to go to a preceptor who has known God, to receive instructions about the supreme God, having controlled his desire and being peaceful in disposition. The preceptor should give proper instructions to everyone, who comes to him, with a disciplined mind, being desirous of knowing God, whatever be his caste. He should not be negligent in this duty.

1. This Chapter deals with the subject of the means of acquiring *Brahmajnana* and its importance. The opening verse is taken from Mundaka Upanishad, first chapter, second Khanda, Verses 12 and 13 with slight modification. The last quarter of the 12th Verse has been omitted, which runs as follows :— 'समित्पाणिः श्रोत्रियम् ब्रह्मनिष्ठम्।' 'With fuel in his hand versed in the Vedas and devoted to Brahman,' It was the custom of a seeker after knowledge to go to a preceptor with fuel in his hand. This may not be necessary in the modern times, but other qualifications of a seeker after

divine knowledge, namely, that he should be disciplined in thought and mind with a peaceful and reverential spirit, are as important now as in ancient times. The necessity of receiving instruction from a proper preceptor has been rightly insisted upon. If for ordinary secular knowledge a pupil is required to go to a school and college, how much more necessary it is for acquiring *Brahmajnana* to receive instruction from a learned and spiritually -minded preceptor ?

[15]

अपरा ऋग्वेदोयजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पोव्याकरणं निरुक्तं छन्दोज्योतिषमिति अथ परा यया तदक्षरमधिगम्यते ॥२॥

'अपरा' अश्रेष्ठा विद्या 'ऋग्वेदः यजुर्वेदः सामवेदः अथर्ववेदः' इत्येते चत्वारो वेदाः। 'शिक्षा कल्प व्याकरणं निरुक्तं छन्दः ज्योतिषम् इति' अङ्गानि षट्। 'अथ' 'परा' श्रेष्ठा विद्या 'यया' 'तत् अक्षरं' ब्रह्म 'अधिगम्यते' ज्ञायते ॥२॥

2. The Rigveda, the Yajurveda, the Samaveda, the Atharvaveda, [and their ancillary sciences] the phonetics, the system of ceremonials, grammar, etymology, metre, and astronomy are inferior, but that is superior by which the Eternal is attained.

The supreme object of human life is to acquire knowledge about the nature and purpose of God. The science by the study of which, that supremely desirable pearl of knowledge can be attained is the true, the highest science, all other sciences are inferior. It is therefore, that Rig, Yajur, Sama and Atharva Vedas the phonetics, the science of ceremonials, grammar, etymology, metre, astronomy are the inferior sciences. Those portions of Rig, Yajur, Sama, etc., and all other sciences which teach about the true knowledge of God are superior sciences. They should be studied by all.

2. This verse is the fifth in the first section of the first chapter of the Mundaka Upanishad.

It was declared by Angirasha to Sonaka, in reply to his question, what is that, by knowing which, all this becomes known. It is very remarkable specially when we consider the great veneration in which the Vedas were held in those days. The sage emphatically declares that the Vedas with their branches are inferior knowledge, *Brahmajnana* is far above the knowledge of Veda.

[16]

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥३॥

तदक्षरं विशिनष्टि 'यत् तत्' इति वक्ष्यमाणं बुद्धौ संहृत्य सिद्धवत् परामृशति। 'अद्रेश्यम्' अदृश्यं सर्व्वेषां बुद्धीन्द्रियाणां न गम्यम् 'अग्राह्यं' कर्म्मेन्द्रियाविषय' 'अगोत्रं' अनन्वयं 'अवर्णं' शुक्लादयोऽविद्यमाना वर्णा यस्य तत्। चक्षुश्च श्रोत्रञ्च नामरूपविषये करणे सर्व्वजन्तूनां ते अविद्यमाने यस्य तत् 'अचक्षुःश्रोत्रम्'। 'तत्' 'अपाणिपादं' कर्म्मेन्द्रियरहितं 'नित्यं' अजमविनाशि 'विभुं' व्यापिनं 'सर्व्वगतं' आकाशवत् 'सुसूक्ष्मं' रूपादिरहितत्वात् 'तत्' न व्येतीति 'अव्ययं' न ह्यनङ्गस्य स्वाङ्गापचयलक्षणो व्ययः सम्भवति शरीरस्येव। नापि पूर्णस्वभावस्य गुणद्वारको व्ययः सम्भवति मनसइव। 'यत्' एवम्भूतलक्षणं 'भूतयोनिं' भूतानां कारणं 'परिपश्यन्ति' सर्व्वतः पश्यन्ति 'धीराः' धीमन्तः ॥३॥

3. That which is not the object of the organs of the knowledge, which is beyond the organs of the action, without birth, without form, without eyes or ears. The wise see clearly, that source of all beings, who is without hands or feet, who is eternal, all-pervading, all-penetrating, very subtle, and without decay. He is above creation. He can not be seen by the eyes, nor grasped by the hands. He is not the object of any of the senses. Yet wise persons devoted to God, clearly realise that source of all beings in the midst of this creation.

3. This verse is also taken from the Mundaka Upanishad being the continuation of the preceeding verse. It is possibly meant to give an assurance of the possibility of *Brahmajnana*. In that case the emphasis should be on the final words; **परिपश्यन्ति धीराः** 'the wise see fully or clearly,' while the first portion of the verse indicates the difficulty of knowing God, who cannot be seen and cannot be grasped and is without birth, without form etc. Yet the *Rishi* declares, the wise see Him clearly. The word **धीराः** has a wide range of meaning. In modern Sanskrit it means steady, cool-headed, but in the Upanishads it also included the significance of wisdom. In this verse, it undoubtedly combines both the elements of intellectual wisdom and moral discipline. Maharshi has included this verse in the present chapter to indicate that knowledge of God, though hard of attainment, is quite possible for an earnest inquirer, if he resorts to the right means.

[17]

एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति। अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखममात्रम् ॥४॥

'एतत् वै तत्' न क्षरतीति 'अक्षरं' हे 'गार्गि' गार्गी नाम काचित् ब्रह्मजिज्ञासुः तस्याः सम्बोधनं यत् 'ब्राह्मणाः अभिवदन्ति'। 'अस्थूलं' तत् स्थूलादन्यत् तर्हि अणु न तत् 'अनणु' अस्तु तर्हि ह्रस्वं न 'अह्रस्वं' एवं तर्हि दीर्घं नापि दीर्घं 'अदीर्घं' एतैश्चतुर्भिर्विशेषणैः परिमाणं प्रतिषिद्धम्। अस्तु तर्हि लोहितगुणविशिष्टं ततोऽप्यन्यत् 'अलोहितं' भवतु तर्हि अपां स्नेहनं न 'अस्नेहं' अस्तु तर्हि छाया सर्व्वथाप्यनिर्देश्यत्वात् छायाया अप्यन्यत् 'अच्छायं' अस्तु तर्हि तमः 'अतमः' भवतु वायुस्तर्हि 'अवायुः' भवेत्तर्हि आकाशः 'अनाकाशं' भवतु तर्हि सङ्गात्मकं 'असङ्गं' रसोऽस्तु तर्हि 'अरसं' तथा 'अगन्धम्' अस्तु तर्हि चक्षुष्कं 'अचक्षुष्कं' नहि चक्षुरस्य करणं विद्यते पश्यत्यचक्षुरिति तथा 'अश्रोत्रं' स शृणोत्यकर्ण इति। भवतु तर्हि सवाक् 'अवाक्' तथा 'अमनः' 'अतेजस्कम्' अविद्यमानं तेजोऽस्य न ह्यग्न्यादितेजोवदस्य तद्विद्यते। शारीरिकः प्राणवायुः प्रतिषिध्यते 'अप्राणं' न ह्यस्य मुखमिति 'अमुखं'। मीयते येन तन्मात्रं न तेन किञ्चिन्मीयते 'अमात्रम्' ॥४॥

4. Oh, Gargi, He, whom the Brahmanas salute, is this imperishable Brahman (the eternal God). He is neither coarse, nor fine, neither short, nor long, not red, not moist, neither shadow nor darkness, neither air nor ether, without attachment, without taste, without smell, without eye, without ear, without speech, without mind, without light, without life, without mouth. He cannot be compared to anything.

He is not coarse (material). He is not atom, He is not short, He is not long, He has no dimension. He is not red. There is no colour in Him like redness etc. He is not moisture, He is not a liquid substance. He is not air, He is not a gaseous substance. He is not taste, He is not smell. These are the characteristics

of material things. He is not material, so nothing of these exists in Him. As He is not a material substance, He has not a materia body like ours. Neither has He a bodily life, nor limbs such as face etc. As there is relation between body and mind in us, we see or hear or speak on account of that relation. God is no such being with body and mind related together. Consequently He does not see through eyes, nor speak through mouth like us. He is without eyes, without ears, without speech. He is without mind; He is not a mind without a body, in Him there are no functions of mind. He is without attachment. He is not addicted to earthly pleasures and pains. When He is not matter nor mind, how can He be like shadow or darkness or ether. He is the eternal reality, the infinite spirit, nothing can be compared to Him. As the mind is superior to matter, so the Supreme Spirit whose essence is intelligence, is infinitely superior to mind. Intelligence is innate in Him. That All-knowing person does not require any senses to know anything. He does not require memory to know the past. He knows all (past, present, future), at once. He has not anger, envy, hatred, grief, like us. His mercy, affection, love, and joy, are not also like ours. He is goodness. The love and affection, which springs from this spirit of goodness, flowing through the universe keeps it moistened. He infinitely transcends the human virtues of justice, mercy and love. Our love is only a particle of His infinite love.

4. Here is another verse of a similar import to the previous one from the Brihadaranyaka Upanishad. It is the eighth verse of the eighth section of the third chapter of that Upanishad with the last portion omitted. Here also the difficulty of the knowledge of God is even more strongly emphasised. The well-known conception of the Upanishads that God can not be indicated by any epithet, that every assertion is a limitation, that He can not be indicated, has been very forcibly brought out here. But inspite of this the Brahman is not unknowable. That is the important point here. So we would put the emphasis as in the previous verse, on the predicate **अभिवदन्ति** which may be rendered either as 'speak' or 'salute' Max Muller takes it in the former sense. I would prefer the latter meaning. The significance of the verse lies in the fact that the knowers of God salute or worship Him. The word Brahmana here means those who know God and not a caste or class or community.

[18]

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्य्याचन्द्रमसौ विधृतौ तिष्ठत: ॥५॥

यथा राज्ञः प्रशासने राजप्रभृतिं नियतं वर्त्तते एवं 'एतस्य वै अक्षरस्य प्रशासने' हे गार्गि' सूर्य्यश्च चन्द्रमाश्च 'सूर्य्याचन्द्रमसौ' अहोरात्रयोर्लोकप्रदीपौ लोक-प्रयोजनविज्ञानवता निर्म्मितौ, 'विधृतौ' 'तिष्ठत:' वर्त्तेते ॥५॥

5. At the command of this Imperishable [person], oh Gargi, the sun and the moon stand, held fast.

At His command, the sun, standing at the centre of the solar system, has been illuminating like a lamp by its own light, the Earth and other planets within it; and holding them fast in their respective paths (orbits) by its own might, and has been keeping alive by distributing its vitality, birds, cattle and other animals, and trees, creepers and other vegetables. Held by this law the beautiful moon, with its nector-like rays, has been roaming, in the void paths [of the heavens], and has been delighting the hearts of all, putting on new dress every night, and has been keeping alive and fresh the vegetables by its beautiful light.

5. Now follows the beautiful verse which is the continuation of the previous verse from the Brihadaranyaka Upanishad, which Maharshi has split up into four different verses. In sublime language they declare the majesty of God in regulating the forces of nature. It is the Eternal God at whose command the sun and the moou are held fast in their respective places.

[19]

एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठत: ॥६॥

'एतस्य वै अक्षरस्य प्रशासने' हे 'गार्गि' द्यौश्च पृथिवी च 'द्यावापृथिव्या' 'विधृते' 'तिष्ठत:'। एतद्ध्यक्षरं सर्व्वव्यवस्थासेतुः सर्व्वमर्य्यादाविधरणम्। अतोनाक्षरस्य प्रशासनं द्यावापृथिव्यावतिक्रमितुं शक्नु्तः ॥६॥

6. At the command of that Imperishable [person], Oh Gargi, the heaven and the earth stand, held fast.

The common name of all the other worlds beside this Earth

namely the sun, the moon, the planets, the stars and other illumined worlds is the heaven. This Earth at our feet and the heaven above our head, all exist under the discipline of that beneficent ruler of the universe. Not a particle of them can go beyond His law.

6. After the sun and moon, the Earth and heaven are given as instances of God's over-ruling providence.

[20]

एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषामुहूर्त्ताअहोरात्राण्यर्द्ध-मासामासाऋतवः संवत्सराइति विधृतास्तिष्ठन्ति ॥७॥

'एतस्य वै अक्षरस्य प्रशासने' 'हे गार्गि' 'निमेषाः मुहूर्त्ताः अहोरात्राणि अर्द्धमासाः मासाः ऋतवः संवत्सराः इति' एते कालावयवाः 'विधृताः तिष्ठन्ति' ॥७॥

7. At the command of that Imperishable [person], Oh Gargi, moments, hours, days and nights, half-months, months, the seasons, and the years stand held fast.

The events that occur from time to time, are according to His laws. Not even the slightest event can happen beyond His inexorable law.

7. The regulated march of the continuous cycle of the years, seasons, months fortnights, days and nights, is rightly mentioned as an instance of His inexorable majestic law.

[21]

एतस्य वाअक्षरस्य प्रशासने गार्गि प्राच्योऽन्यानद्यः स्यन्दन्ते श्वेतेभ्यः पर्व्वतेभ्यः प्रतीच्योऽन्याः ॥८॥

तथा 'एतस्य वै अक्षरस्य प्रशासने' हे गार्गि' 'प्राच्यः प्रागञ्चनाः पूर्व्वदिगयनाः 'नद्यः' 'स्यन्दन्ते' स्रवन्ति 'श्वेतेभ्यः' हिमवदादिभ्यः' 'पर्व्वतेभ्यः' गिरिभ्यः 'प्रतीच्यः' प्रतीचिदिगयनाः 'अन्याः' नद्यः स्यन्दन्ते वहुभ्यः पर्व्वतेभ्यः। तास्तानद्योयथा प्रवर्त्तिता एवं नियताः प्रवर्त्तन्ते ॥८॥

8. At the command of that Imperishable [person], oh Gargi, some rivers, [rising], from white mountains flow eastwards [while] others westwards.

According to the law of the supremely beneficent God rapid rivers, having risen from high mountains, covered with snow, flow

distributing benefit and blessings to innumerable creatures. The water which is accumulated in some unknown and indefinite heights of mountains, beyond our sight, we get easily at a distance of hundreds of miles.

8. In this verse the *Rishi* has expressed his wonder at the law according to which some rivers flow eastwards and others westwards, distributing waters to the broad plain of the Indian continent. To the fresh wondering mind of the Aryans this appeared marvellous, and verily it is so. The rising of the vapours from the water of the seas, their march upwards towards the mountains, formation of the clouds and downpour of the rains giving rise to innumerable streams and rivers, carrying the waters back into the ocean, is verily a living example of the beneficent Providence of God. It will be noticed that the writer was at least roughly acquainted with the geography of India. In the original verse of the Brihadaranyaka Upanishad, there is another line which speaks of men praising God, which is not very clear, by the omission of which the beauty and value of the verse has been enhanced rather than decreased.

[22]

यो वा एतदक्षरं गार्ग्यविदित्वाऽस्मिन् लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति ॥९॥

'यः वै' 'एतदक्षरं' हे 'गार्गि' 'अविदित्वा' अविज्ञाय 'अस्मिन् लोके जुहोति यजते तपस्तप्यते' यद्यपि 'बहूनि वर्षसहस्राणि' तथापि 'अन्तवत् एव अस्य' 'तत्' फलं भवति ॥९॥

9. Whosoever, oh Gargi, without knowing that Imperishable person offers oblations in this world, performs sacrifices and penances for several thousands of years, he does not receive abiding fruit.

Having directly known the beneficent God in our hearts, we are to be united with Him in love, and to do His work consciously then only we can attain the endless fruit of His companionship If without knowing Him, one worships Him day and night carelessly being attached to this world, with external pomps, or wastes his body and mind by performing useless sacrifices to please the populace, or gives away all his wealth in the hope of getting honour and fame, he cannot establish any relationship with God ; conse-

quently he has not received any permanent result. Whoever having known God performs religious duties instituted by Him with a view to do his work in love for Him, in him all the characteristics of religion are to be found and he enjoys the supremely desired imperishable joy of God to the eternity.

9. This and the next verse are a further continuation of the same section of Brihadaranyaka Upanishad being the tenth verse of the eighth section of the Third Chapter. Here the supreme importance of '*Brahmajnana*', has been indicated with great emphasis. The sage declares that the fruits of sacrifices and other religious performances are of a transient nature, and if a person performs them for thousands of years he does not attain the permanent results. By *Brahmajnana* alone, one attains abiding results which have been variously called in the Upanishads as *Amritattam*, eternal life, *Shanti*, *Saswati*, eternal peace, etc.

[23]

यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोकात् प्रैति स कृपणः। अथ य एतदक्षरं गार्गि विदित्वास्माल्लोकात् प्रैति स ब्राह्मणः ॥१०॥

'यः वै एतत् अक्षरं' हे 'गार्गि' अविदित्वा अस्मात् लोकात् प्रैति' 'सः' 'कृपणः' पण्यक्रीत इव दासः। 'अथ यः एतत् अक्षरं' हे 'गार्गि' 'विदित्वा अस्मात् लोकात् प्रैति' 'सः ब्राह्मणः' ॥१०॥

10. Whosoever, oh Gargi, without knowing this Imperishable [person] departs from this world, he is poor, he is to be pitied; on the other hand, whosoever having known this Imperishable [person] departs from this world, he is a Brāhmana.

Of all the creatures in the world, man alone is entitled to *Brahmajnana*. The name of man has been so glorified because he has the privilege of knowing God and the religious duties instituted by Him. Who is more unfortunate than he, who having received the supremely valuable human life fails to know God? Who is poorer than the person, who is unable to taste the unspeakable joy, that is felt by realising God who is the object of highest love? He is to be pitied. He is poor indeed, his birth is like the birth of a beast of burden. On the other hand whoever knowing Him departs from this world he is fortunate, he is the best of men, he is Bráhmana.

10. This is the second half of the tenth verse of the eighth section of third chapter of the Brihadaranyaka Upanishad. As *Brahmajnana* is a supreme object of human life it naturally follows that whoever dies without knowing God, he has failed in the main object of life. He is to be pitied, and whoever, attains *Brahmajnana* in this life he is fortunate, he is Brāhmana. Here evidently Brāhmana means not a caste, but the blessed person who has *Brahmajnana*.

[24]

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्ट्रश्रुतं श्रोत्रमतं मन्त्रविज्ञातं विज्ञातृ-तस्मिन्नु खल्वक्षरे गार्ग्याकाशश्चोतश्चप्रोतश्च ॥११॥

'तत् वै एतत् अक्षरं' हे गार्गि' 'अदृष्टं' न केनचित् दृष्टं अविषयत्वात् स्वयन्तु 'द्रष्टृ' तथा 'अश्रुतं श्रोत्रस्याविषयत्वात् स्वयन्तु 'श्रोतृ' तथा 'अमतं' मनसोऽविषयत्वात् स्वयन्तु 'मन्तृ' तथा 'अविज्ञातं' बुद्धेरविषयत्वात् स्वयन्तु 'विज्ञातृ'। एतस्मिन् उ खलु अक्षरे' 'हे गार्गि' आकाशः' 'ओतः च प्रोतः च' सर्वतोव्याप्त इत्यर्थः ॥११॥

11. Oh Gargi, this Imperishable person [is not seen], He sees all; He is not heard by any one, he hears all; He is not thought by any one, He thinks all; He is not known by any one but knows all. In that Imperishable [person] indeed, Oh Gargi, the ether is woven like warp and woof.

Whatever we know by the operations of seeing, hearing, thinking, He knows them all, moreover he knows, what we cannot know; but He is not the object of seeing, hearing, thinking and comprehending of any one. No one can know Him as he knows Himself; understanding cannot comprehend the Infinite by thought. The sky is pervaded by this Infinite Imperishable Person, there is no space where this all-pervading God does not exist.

11. This is the final verse of the discourse of Yajnavalkya in reply to the question of Gargi. Being the eleventh verse of the eighth section of the third chapter of the Brihadaranyaka Upanishad. Yajnavalkya concludes by saying that the universe is woven by the imperishable Brahman like warp and woof. That is to say the universe is entirely made up of the infinite and eternal God. There is nothing else but Him. Maharshi has omitted a few words in the middle, which if anything, has improved the effectiveness of the verse.

[25]

भीषाऽस्माद्वातः पवते भीषोदेति सूर्य्यः
भीषाऽस्मादग्निश्चेन्द्रश्च मृत्युर्धावति पञ्चमः ॥१२॥

'भीषा' भयेन 'अस्मात्' ब्रह्मणः 'वातः' 'पवते' 'भीषा उदेति सूर्य्यः'। 'भीषा अस्मात् अग्निः च इन्द्रः च मृत्युः धावति पञ्चमः'। नियमेनास्य ब्रह्मणोमङ्गलार्थी: वातादयः पवनादिकार्य्येषु निरन्तरं प्रवर्त्तन्ते ॥१२॥

12. Out of fear for Him wind blows, out of fear for Him the sun shines. Out of fear for Him Agni, Indra and Death, the fifth, moves about.

Under the rule of this imperishable beneficent person, wind, sun, fire, clouds, death etc. are all together continuously engaged in performing the good of this universe.

12. Now follow two verses from two different sources, which go to confirm the ideas dilated in the previous verses from the Brihadaranyaka. The first one is from the Taittiriya Upanishad II, vii. and the other from Katha Upanishad VI, ii. It is only a variation of the verse of the thirteenth verse taken from the Katha Upanishad already commented upon. The similarity of the two verses is remarkable. They must have been inter-dependent.

[26]

यदिदं किञ्च जगत् सर्व्वं प्राण एजति निःसृतं।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥१३॥

'यत्' 'किञ्च' 'इदं' जगत्सर्व्वं 'प्राणे' परस्मिन् ब्रह्मणि सति 'एजति' कम्पते नियमेन चेष्टते अतएव 'निःसृतं' निर्गतम्। यदेव जगदुत्पत्त्यादिकारणं ब्रह्म तत् 'महद्भयं' महच्च तत् भयञ्च बिभेत्यस्मादिति 'वज्रं' 'उद्यतं' उद्यतमिव वज्रं। यथा वज्रोद्यतकरं स्वामिनमभिमुखीभूतं दृष्ट्वा भृत्या नियमेन तच्छासने प्रवर्त्तन्ते तथेदं चन्द्रादित्यग्रहनक्षत्रादिलक्षणं जगत् नियमेनाविश्रान्तं वर्त्तते इत्युक्तं भवति। 'ये' 'एतत्' स्वात्मप्रवृत्तिसाक्षिभूतं एकं ब्रह्म 'विदुः' विजानन्ति: 'अमृताः' अमरणधर्म्माणः 'ते भवन्ति' ॥१३॥

13. This entire universe is established in duly instituted laws, having come out from God who is life and, being filled by Him.

He is terrible like the raised thunderbolt. Those who know Him become immortal.

God is the life of this universe. All [beings] having been born from Him, live in Him as their stay. None can overstep His will. All are engaged in their respective works under His discipline. He is terrible like the raised thunderbolt unto Him, who, being addicted to sin crosses the bridge of righteousness established by Him. Those who know this supreme God become immortal and enjoy everlasting divine bliss.

13. This verse has been taken from Katha Upanishad. vi ; 2. Maharshi has rendered the first half of it rather freely. Rendered literally, it would mean "whatever world exists, has all flown from Him, and vibrates [in Him as] Life." So far it is only a repetition of the idea expressed in the previous verses. In the second half a new feature of God is indicated. He is spoken of as terrible like a raised thunderbolt. God is terrible to those addicted to sins, but those who know Him become immortal. This 'knowing' of the Upanishads includes loving and being obedient to the will of God. The word 'immortal' is very interesting ; to be immortal or to attain immortality is the goal of the religious culture according to Upanishads. What it exactly means will become clear in due course.

CHAPTER IV.

[27]

श्रोत्रस्य श्रोत्रं मनसोमनो यद्वाचोहवाचम् ।
सउ प्राणस्य प्राणश्चक्षुषश्चक्षुः ॥१॥

'श्रोत्रस्य श्रोत्रं' अस्ति विद्वद्बुद्धिगम्यं सर्वान्तरतमं कूटस्थमजरममृतमभयमज' श्रोत्रस्यापि श्रोत्रं तत्सामर्थ्यनिमित्तमिति तथा 'मनस: मन:' 'यत्' ब्रह्म । 'वाच: ह' 'वाचं' वाक् तथा 'स: उ प्राणस्य प्राण:' तथा 'चक्षुष: चक्षु:' ॥१॥

1. He who is the ear of the ear, mind of the mind, speech of the speech, is the life of the life, the eye of the eye.

The eye, ear, organ of speech, mind and life have received their respective powers from supreme God, and are able to employ those powers in their respective functions, having been established in Him as their stay. Therefore, He has been called the ear of the ear, mind of the mind, speech of the speech, life of the life and eye of the eye. As He is the eye of the eye but not Himself the eye, ear of the ear but not Himself the ear, so He is the mind of the mind, but not Himself the mind. He is the unlimited intelligence, He is the cause and sustenance of all.

1. The fourth chapter deals with the question of the nature of man's knowledge of God. It is marvellous how the Rishis of the Upanishads, anticipated some of the difficulties raised by modern agnostic thinkers, and how conclusively they met these objections. The Rishis of the Upanishads fully realised the agnostic position that God is infinite, that mind with speech comes back baffled, but at the same time claimed, He is not absolutely unknown. This position has been fully and beautifully established in the few verses of this chapter, which have been all taken from the Kena Upanishad. The first is taken from the first chapter, second verse. In the opening verse was raised the profound question "who is it impelled by whom, mind goes to its work, the life first starts, impelled by whom men speak and what God unites eye and ear [to their respective objects]." The present and the subsequent verses are an answer to that searching enquiry. It declares that God is the source and sustenance of the organs of the senses, mind, and understanding; so it is not possible to know God as we know the objects of senses. The last portion of the verse, namely to the effect that the wise become immortal by knowing Him, has been omitted here as it has been declared with emphasis at the conclusion of the chapter.

[28]

न तत्र चक्षुर्गच्छति न वग्गच्छति नो मनो न विद्मो न विजानीमो-
यथैतदनुशिष्यात् । अन्यदेव तद्विदितादथो अविदितादधि । इति शुश्रुम
पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥२॥

यस्मात् श्रोत्रादेरपि श्रोत्रादि ब्रह्म अत: 'न' 'तत्र तस्मिन् ब्रह्मणि 'चक्षु: गच्छति' तथा 'न वाक् गच्छति' अभिधेयं प्रति वाग्गच्छति ब्रह्म तु अनभिधेयमतो न वाक गच्छति 'नो मन:' गच्छति । इन्द्रियमनोभ्यां हि वस्तुनोविज्ञानं तदगोचरत्वात् 'न विद्म:' तत् ब्रह्म । इत्यत: 'न विजानीम:' 'यथा' येन प्रकारेण 'एतत्' ब्रह्म 'अनुशिष्यात्' उपदिशेत् शिष्याय । 'अन्यत्' पृथक् 'एव' 'तत्' प्रकृतं ब्रह्म विदितात्' ज्ञातात् वस्तुन: 'अथो' अपि 'अविदितात्' अज्ञातात् 'अधि' इत्युपर्य्यर्थे अन्यत् 'इति' 'शुश्रुम' श्रुतवन्तोवयं 'पूर्व्वेषां' आचार्य्याणां वचन' 'ये' आचार्य्या: 'न:' अस्मभ्य' 'तत्' ब्रह्म 'व्यचचक्षिरे' व्याख्यातवन्त: विस्पष्ट' कथितवन्त: ॥२॥

2. He is not approachable by the eye, by speech and by mind. We do not know Him particularly and we do not know how to instruct about Him. He is different from all objects known or unknown. We have thus heard from those ancient teachers who have spoken unto us about God.

The only instruction that can be given about Him who, though eye of the eye, is beyond the reach of the eye, though speech of the speech, is beyond the reach of the speech, though mind of the mind, is beyond the reach of the mind, is that He is different from all objects either known or unknown. He is not any of the things which are well-known to us, nor any of the limited created things not known to us. He is the creator, the stay and the regulator of all limited, created things known or unknown. He is within all, yet different and independent of all. Such is the teaching of ancient sages.

2. This verse is taken from the Kena Upanishad, first chapter, third verse. It speaks most emphatically of the transcendence of God. The senses can not reach Him, mind cannot think of Him. He is above all things known and unknown, such has been the teaching of the ancient sages. It is to be noted that this ancient Rishi of the Upanishads speaks of sages still more ancient.

[29]

यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥३॥

'यत्' ब्रह्म 'वाचा 'अनभ्युदितं' अप्रकाशितं 'येन' ब्रह्मणा 'वाक्' विवक्षितेऽर्थे 'अभ्युद्यते' प्रकाश्यते प्रयुज्यत इत्येतत् । 'तत् एव' भूमाख्यं 'ब्रह्म' 'विद्धि' विजानीहि 'त्वं'। 'न इदं' ब्रह्म 'यत्' 'इदं' इन्द्रियमनोग्राह्यं देशकालपरिच्छिन्नं 'उपासते' ॥३॥

3. Know Him as the Brahman who can not be spoken by speech, but by whom speech has been sent. Whatsoever limited objects the people worship, are never God.

He is God, from whom speech has received the power of speaking. Speech is possible by His indwelling presence, but He is not expressed by speech. He is not the limited object which people worship indicating as 'this'. Some worship water, air, fire, stone, beasts, birds, trees or creepers; some worship the sun, moon, planets, and stars, some worship gods and godesses imagined by mind, many people worship men of uncommon powers as incarnations of God; but none of these is God. Worship of these is not worship of God.

3. This is the fourth verse of the first chapter of the Kena Upanishad. Having spoken of the inability of speech to speak of God the sage pointedly refers to some known objects of worship and emphatically declares that this is not God. It would be interesting to know, if we had the means of ascertaining what is the object to which the writer refers as 'this'. It would seem to point to some idol or image but perhaps as yet idol worship had not come into existence. Possibly the writer refers to fire or some other symbol for worship.

[30]

यन्मनसा न मनुते येनाहुर्मनोमतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥४॥

'यत्' मनसोऽवभासकं ब्रह्म 'मनसा' 'न' 'मनुते' सङ्कल्पयति 'मनः' 'येन' ब्रह्मणा 'मतं' विषयीकृतं 'आहुः' कथयन्ति ब्रह्मविदः । 'तत् एव' मनसोमनः 'ब्रह्म' 'विद्धि' 'त्वं'। 'न' 'इदं' ब्रह्म 'यत् इदं' परिच्छिन्नं 'उपासते' ॥४॥

4. The theistic teachers say—know Him as God, whom people cannot think, but who knows every thought of mind. Whatsoever limited things people worship are never God.

Mind can think of only limited things. But how can mind think of Him who is infinite intelligence? He is not the object of thought; no one can think of that Perfect Essence; but He thinks all. He is the witness of all our feelings, desires, and actions. Darkness cannot cover evil deeds nor calumny can turnish our good actions before Him.

4. This is a continuation from the Kena Upanishad being the fifth verse of the first chapter. It repeats the idea of the previous verse with mind substituted in the place of speech. In the original there are three more verses of exactly similar nature with eye, ear, and life substituted for speech or mind, as being unable to give us knowledge of God.

[31]

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणोरूपम् ॥५॥

अहं सुष्टु वेद ब्रह्मेति प्रतिपत्तिः मिथ्यैव तदेवेह प्रतिपादितं 'यदि' कदाचित् 'मन्यसे' 'सुवेद इति' अहं ब्रह्म सुष्ठु वेदेति 'दभ्रं' अल्पं 'एव अपि नूनं' 'त्वं' 'वेत्थ' जानीषे 'ब्रह्मणः रूपम् ॥५॥

5. If you think 'I know God well' then surely you know very little of the nature of God.

He who thinks 'I have known God well', he has known very little of God; because he has not known that the infinite God cannot be known well. Perhaps he is satisfied with the thought that God is some object having a form; or if his thought is subtler, he thinks Him as some limited formless object like mind. He has not known that God has neither body nor mind, if He had body, He would be an object of senses; if He had mind, He would be grasped by the mind. There are many people who understand that God has no body, but they do not realise clearly that He has no mind either. They attribute to that pure absolute infinite intelligence, the function of limited mind. They think that He has anger, envy, affection, compassion and partiality. If He had these virtues of mind, we would have known Him well. So those who think that they know Him well, attribute to Him these virtues of mind; those among them who see still more grossly

attribute to Him virtues of body. Mind is a subtle object beyond the reach of senses. But that which is subtler than it, has not even the virtues of mind. How can we know Him well? He who is the cause of this universe has no doubt wisdom; but is that wisdom limited like ours, can we comprehend that infinite knowledge by our finite understanding? He has created this world and is even now protecting it. So it is evident He has the power of creation and protection. But is that power limited like ours? Can we comprehend that unthinkable power in our mind? Can the love of Him who has created mercy, affection, love for the good of this world, be like the finite love of our minds? Who can fathom the unfathomable love of the true, the beautiful and the good?

5. The next four verses are from the second chapter of the Kena Upanishad. Here the sage has propounded his conception of man's knowledge of God. In the previous verses he indicated, the difficulty of knowing God. But therefore He is not altogether unknown; we can know Him, only if we understand that we do not know Him thoroughly. Maharshi has taken only the first half of the first verse of the second chapter.

[32]

नाहं मन्ये सुवेदेति नो न वेदेति वेद च।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥६॥

'न अहं मन्ये सुवेद' ब्रह्म 'इति' नैवं तर्हि विदितं त्वया ब्रह्मेत्युक्त आह 'नो न वेद इति' वेदैवेति 'वेद च' 'नो'। 'यः' कश्चित् 'नः' अस्माकं मध्ये 'तत्' उक्तं वचनं तत्त्वतः 'वेद' सः तत् ब्रह्म 'वेद'। किं पुनस्तद्वचनमित्याह 'नो न वेदेति वेद च' इति ॥६॥

6. I do not think that I have known God well. It is not that I do not know Him, nor is it that I know Him. He among us, who knows the meaning of the saying "It is not that I do not know Him, nor is it that I know Him" knows Him.

'It is not that I do not know Him', that is to say, it is not that I do not at all know anything about the Spirit of God. By His grace I have apprehended the spirit of truth, of beauty and beneficence of the perfect God who is without beginning and without

end. But I have not fully comprehended Him as I have comprehended finite objects. He who having seen Him face to face with the eye of pure knowledge, has known Him as the Perfect; he has fully understood the meaning of this saying.

6. This is the second verse of the second chapter of the Kena Upanishad. It is a very thoughtful saying and is a complete answer to the agnostic doubt of all ages. The *Rishi* has once for all cleared away in one short verse the mist of agnostic disbelief. It is true that we can not know the infinite God in His perfection. But it is also true that it is not that we do not Know Him at all. We have some idea of Him, that is the nature of the knowledge of all infinitude. We do not know infinite space but we can distinguish it from finite space of various dimensions and so we have some conception of infinite space; such is the nature of the knowledge of the infinite God. The theists and devotees have Known God in various measures according to their experience and progress in their spiritual knowledge.

[33]

यस्यामतं तस्य मतं मतं यस्य न वेद सः।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥७॥

'यस्य' ब्रह्मविदः 'अमतं' अविज्ञातं अविदितं ब्रह्मेति 'तस्य' 'मतं' ज्ञातं सम्यक् ब्रह्मेत्यभिप्रायः। 'यस्य' पुनः 'मतं' ज्ञातं विदितं मया ब्रह्मेति निश्चयः 'न' ब्रह्म 'वेद' विजानाति 'सः'। 'अविज्ञातं' अमतं अविदितमेव ब्रह्म 'विजानतां' सम्यक् विदितवतामित्येतत्। 'विज्ञातं' विदितं ब्रह्म 'अविजानतां' असम्यग्दर्शिनां ॥७॥

He who thinks that he has not known God, has really known Him. On the other hand, he who thinks that he has known Him, really does not know Him. The truly wise person thinks that he has not known God; but he who is not so wise thinks that he has known God.

If we understand that we can not know Him fully by our limited, finite understanding, then we have a true conception of the perfect God who is without beginning and without end. The wise person who has realised the perfect nature of the true, the beautiful, and the good, by the eye of pure knowledge knows that we can not reach the end of His spirit.

7. This is the third verse from the second chapter of the Kena Upanishad and continues and confirms the conception of the previous verse. Men of little knowledge only think that they know all about God; but the truly wise know that their knowledge of divine infinitude is so imperfect that

it can be said to be no knowledge at all. Here the *Rishi* has expressed in the abstract what the wisest man of ancient Greece is known to have said of himself as contrasted with others that 'he knows he does not know anything, while others have not that knowledge even ; or what Newton is reported to have said, namely, 'I am like a little child picking up a few shells on the beach, while the great ocean with all its treasure of pearls remains unexplored before me.'

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इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचिन्त्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥८॥

'इह' एव 'चेत् यदि मनुष्यः 'अवेदीत्' विदितवान् यथोक्तलक्षणं ब्रह्म 'अथ' तदा 'अस्ति' 'सत्यं' परमार्थतः । 'इह' जीवन् 'चेत्' यदि 'न' अवेदीत्' विदितवान् 'महती' दीर्घा 'विनष्टिः' विनशनं । तस्मादेवं गुणदोषौ विजानन्तः 'भूतेषु भूतेषु' स्थावरेषु चरेषु च एकं ब्रह्म 'विचिन्त्य' विज्ञाय साक्षात्कृत्य 'धीराः' धीमन्तः 'प्रेत्य' उपरम्य 'अस्मात् लोकात्' 'अमृताः' 'भवन्ति' ।

8. Our life attains its object if we can know Him here and if we do not know Him here, that is the greatest Calamity ; therefore the wise having realised the one supreme God in all things moving or stationary, become immortal when they depart from this world.

Though, we can not comprehend God by our limited knowledge as we know the finite objects, yet by our inborn natural intelligence which is the foundation of all knowledge we can realise beyond all doubt His perfect and beneficent spirit as the cause of all causes, as the container of the all containers, as the source of all goodness. Man when he has got rid of all his sins, can realise in his own heart, the infinite spirit of intelligence and goodness as the source and sustenance of all. If we can know Him thus, while on this Earth, our life has attained its object. How else can human life attain its object except by knowing Him ? Of all His mercies, this is the greatest that He has given us the right of knowing Himself. What greater fortune can we have than this, that though blind creatures of this earth, we know the all-transcending, the true, the beautiful, and the good God. We get an idea of the infinite wisdom of the Lord

of the universe in its wisdom, we know the beneficent purpose of the ordainer [of the laws] in the beneficent nature of the laws, we elevate our souls by performing righteous deeds as intended by Him, and are immersed in His love with gratitude, having seen His love towards us all. What is the use of this life if we do not know Him, if we are not immersed in His love, and if we do not perform righteous deeds as desired by Him, while yet here ? Can the human soul be contented by hording a few gold coins, or by acquiring great fame, or by enjoying the pleasure of the senses ? Can love attain its fulfilment by being directed towards earthly objects which are liable to decay, or to imperfect creatures endowed with virtues and Vices ? He who, without knowing God, being deprived of the great and abiding joy of His companionship, is addicted to some impure pleasures of this Earth, meets with a great calamity. He strays far away from the world of holiness.

One should awaken divine knowledge and strengthen his self-conviction by studying the purpose and wisdom [manifested] in all things moving and stationary. Movable and immovable things are all his creation. They manifest His wisdom ; his beneficence they declare. His gl ory, his majesty, they proclaim.

Astronomy, Geology, Medical Science, Psychology, Philosophy, Theology and all other sciences declare His infinite wisdom and goodness. One should attain the crown of all sciences, namely the knowledge of God from all these sciences and when departed from this Earth should become immortal under the protection of the Immortal.

8. This verse which fittingly closes the discourse on the nature of divine knowledge, is the fifth of the second chapter of the Kena Upanishad. In an impressive language it declares that if we know God here, we have lived truly, but if we do not know Him here, that is the greatest calamity. The wise become immortal when they depart from this earth by realising Him in every being. Here also we find the word **धीराः** which we have already met in the verse 16. which has the significance of steady self-control. We have a further glimpse into what the Upanishads meant by the term **अमृतत्वम्**, which is to be attained by realising God in every thing. From this verse it would appear that it is to be obtained when departed from here. Is it then something which is to be attained after death ?

CHAPTER V.

[35]

ईशावास्यमिदꣳ सर्व्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥१॥

ईष्टे इति ईट् तेन 'ईशा' परमेश्वरेण 'आवास्यं' आच्छादनीयं 'इदं सर्व्वं' 'यत्किञ्च' यत् किञ्चित् 'जगत्यां' ब्रह्माण्डे 'जगत्' तत् सर्व्वं। 'तेन त्यक्तेन' पापैषणात्यागेन 'भुञ्जीथाः' परमात्मानं 'मा गृधः' गृधिमाकाङ्क्षां मा कार्षीः त्वं 'धनं' कस्यस्वित्' कस्यचित् ॥१॥

1. Every thing that exists in this universe is pervaded by God. Discarding evil thought and earthly greed enjoy the bliss of God; do not covet anybody's wealth.

As birds cover their young ones by their wings and thus protect them from various dangers, so the entire world is covered and thus protected by God. He is the King and Lord of the universe. He is our father, protector and friend. His rule extends over all and His love is manifested everywhere; discarding evil thoughts and greed of earthly pleasures, obtain [the friendship of] that Beloved and enjoy the consequent supreme bliss. As the human body has its various derangements, so the derangement of the mind is sin. As a diseased person has no appetite for food, so one who commits sin has no desire for enjoying the bliss of God, therefore having discarded evil thoughts and sinful actions, one should keep his mind healthy and pure, and enjoy divine bliss. A wicked and guilty son can never love his father nor can he realise his father's love towards him. He is constantly afraid of his (father's) rule; likewise a sinful person having overstepped the bridge of righteousness established by the supreme Father, receives the just punishment and remains constantly morose. How can he moisten his impure, unsteady, disquieted and disturbed mind by realising the peaceful, holy, and righteous nature of God? Therefore one who is desirous of attaining

God must give up greed of worldly pleasures, he must entirely desist from evil thoughts, evil talk, and evil actions; he should not deal unjustly with others, should not turn evil (lustful) eyes on the wives of others, should not covet others wealth.

1. In the succeeding chapters Maharshi Devendranath has developed the Brahmo conception of the nature of God. In the present chapter His all-pervesiveness has been emphasised. All the verses of this chapter have been taken from Ishopanishad. The first being the opening verse, it has an interesting association with the life of Maharshi Devendranath Tagore. It was through the casual perusal of this verse in a torn leaf of paper that Maharshi was lead to the study of the Upanishads, which marked not only the beginning of a new epoch in his life, but also the beginning of a new era in the history of the Brahmo Samaj. The verse originally belongs to the Yajurveda, Madhyandin, branch Vajsaniya 40-1.

Translated literally it would run thus:—All this, whatsoever changeful thing there is in the world, should be covered by the Lord. Thou shouldst enjoy (thyself) by that which is given by Him. Do not covet any one's wealth.

It is thus a direction as to how a man should look upon this world. But Maharshi has taken it as a declaration expressing the relation of God with this world.

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अनेजदेकं मनसोजवीयोनैनद्देवाआप्नुवन् पूर्व्वमर्षत् ।
तद्धावतोन्यानत्येति तिष्ठत्तस्मिन्नपोमातरिश्वा दधाति ॥२॥

'अनेजत्' न एजत् एजृ कम्पने कम्पनं चलनं स्थिरत्वप्रच्युतिः तद्विवर्ज्जितं। 'एकं' प्रज्ञानघनं 'मनसः' 'जवीयः' जववत्तरं मनसा तदप्राप्यमित्यर्थः। द्योतनात् 'देवाः' चक्षुरादीनि इन्द्रियाणि 'एनत्' एतत् प्रकृतं ब्रह्म सर्व्वस्थं 'न' 'आप्नुवन्' प्राप्तवन्तः 'पूर्व्वं अर्षत्' पूर्व्वमेव गतं जवनात् मनसोऽपि। 'तत्' ब्रह्म 'धावतः' द्रुतं गच्छतः 'अन्यान्' मनोवागिन्द्रियप्रभृतीन् 'अत्येति' अतीत्य गच्छतीव 'तिष्ठत्' स्वयमविकृतमेव सत्। 'तस्मिन् ब्रह्मणि सति' मातरिश्वा' मातरि अन्तरीक्षे श्वयति गच्छतीति वायुः सर्व्वप्राणभृत् 'अपः' कर्म्माणि प्राणिनां चेष्टालक्षणानि 'दधाति' विभजतीत्यर्थः। सर्व्वा हि विक्रियाः सर्व्वास्पदभूते नित्ये ब्रह्मणि सत्येव भवन्तीत्यर्थः ॥२॥

2. The supreme God is one; He does not move but He is swifter than mind. The senses cannot overtake him as He moves in advance. Though stationary, He goes leaving behind mind

and senses; in virtue of His indwelling presence the air performs bodily movements of all creatures.

Motion is going from one place to another. That one supreme God is equally and fully present in all places. There is no place where He is not present; therefore there is no possibility of His going from one place to another, consequently He is immovable, He does not go. But though immovoble He is swifter than mind; mind can not overtake Him. The senses likewise cannot grasp Him. As much as the swift mind and senses try to overtake Him, He though stationary, goes beyond them. The air helps the bodily movements of the creatures. In the absence of the air, the body becomes deranged in a short time. But, if He from whom the air has received this power does not exist, from whom will he (the air) then derive the power to save the lives of the creatures? Therefore it has been said, in virtue of His indwelling presence, the air helps to perform the bodily movements of all creatures.

2. This verse has been taken from the Ishopanishad, verse iv. But it originally belongs to the Yajurveda, Vaja. Madhya iv. It also expresses the all-pervadingness of God. As He is present everywhere. He is swifter than the mind. and the senses cannot overtake Him.

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तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्व्वस्य तदु सर्व्वस्यास्य वाह्यत: ॥५॥

'तत्' ब्रह्म यत् प्रकृतम् 'एजति' चलति 'तत्' एव च 'न एजति' नैव चलति अचलमेव सत् चलतीत्यर्थ:। किञ्च 'तत् दूरे' 'तत् उ अन्तिके' समीपेऽत्यन्तमेव। न केवलमन्तिके 'तत्' 'अन्त:' अभ्यन्तरे 'अस्य' सर्व्वस्य' जगत:। 'तत्' 'उ' अपि 'सर्व्वस्य' अस्य वाह्यत:' व्यापकत्वात् आकाशवत् ॥५॥

3. He walks, yet He does not walk. He is far, He is also near. He is within all this, He is also outside of this.

People walk to move from one place to another. As He is present in all places the need for walking has been fulfilled once for all. Therefore it has been said, He walks, that is to say, the operation of walking has been completed for Him. He is not motion, less like matter. He is not inactive like dead body. He is above

death, He is life. He is the living wakeful God. He is the free infinite spirit. He does not move from one place to another as men do, because He is present everywhere in His fulness. He is eternal, everlasting, changeless Reality. He is present in the farthest star. He is not only present far off but is also near us. He is so near, that He is within us. And as He is within us, He is also outside us. He is not fixed at any limited space. As a king rules over his kingdom sitting on his throne, He is ruling over the universe being equally present everywhere at the same time.

3. This verse also has been taken from the Ishopanishad, and likewise originally belongs to Yajurveda, being the continuation, of the pcevious verse in both the places. It indicates in less ambiguous language the all-pervadingness of God. He is farther than the farthest, as well as He is nearer than the nearest. He is within all and He is outside all.

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यस्तु सर्व्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व्वभूतेषु चात्मानन्ततोन विजुगुप्सते ॥४॥

'य:' 'तु' मुमुक्षु 'सर्व्वाणि भूतानि' परस्मै 'आत्मनि' ब्रह्मणि 'एव अनुपश्यति' 'सर्व्वभूतेषु च' परमम् 'आत्मानं' निर्व्विशेषं ब्रह्म पश्यति। स: 'तत:' तस्मात्' एव' दर्शनात् 'न विजुगुप्सते' जुगुप्सां घृणां न करोति ॥४॥

4. He who sees the existence of all things in the supreme spirit and sees the existence of the supreme spirit in all things, he no longer disregards anybody.

All things dwell in the supreme spirit. He is the stay of every thing. All beings live in Him as their refuge. He who knows the supreme spirit as the refuge of all and sees all beings as existing in Him, no longer disregards any one. He sees that we are all children of the Imperishable Person; no one is forsaken or undervalued by the all-regulating ruler of the universe. Therefore he does not hate and disregard anyone. He treats everyone according to his merit as good or bad as he deserves.

4. This is the sixth verse of the Ishopanishad and originally belongs to the Yajurveda 40.6. The underlying idea is very profound and is one of the fundamental conceptions of deeper Hindu thought. It recurs in the Bhagavat Gita frequently e. g. सर्व्वभूतस्थमात्मानं सर्व्वभूतानि चात्मनि। ईक्षते

योगयुक्तात्मा सर्व्वत्र समदर्शनः ॥ VI. 29. The Hindu mind in its deepest vision has realised God in everything from the noblest creation of a divine man to the meanest worm that crawls on Earth, and has seen all as dwelling in God. There can not be a grander conception of God and creation.

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स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपापविद्धम् ।
कविर्म्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः
समाभ्यः ॥५॥

'सः' परमात्मा 'पर्य्यगात्' परि समन्तात् अगात् गतवान् आकाशवत् व्यापीत्यर्थः 'शुक्रं' शुक्रः शुद्धः 'अकायम्' अकायः अशरीरः 'अव्रणम्' अव्रणः अक्षतः 'अस्नाविरम्' अस्नाविरः स्नावाः शिराः यस्मिन् न विद्यन्ते इति 'शुद्धं' शुद्धः निर्म्मलः 'अपापविद्धम्' अपापविद्धः। 'कविः' क्रान्तदर्शी सर्व्वदृक् 'मनीषी' मनस ईषिता सर्व्वज्ञ ईश्वर इत्यर्थः 'परिभूः' सर्व्वेषामुपर्य्यु परि भवतीति। स्वयमेव भवतीति स्वयम्भूः। सः नित्यमुक्त-ईश्वरः यथातथाभावो याथातथ्यं ततः 'याथातथ्यतः' यथाभूतकर्म्मसाधनतः 'अर्थान्' फलानीत्यर्थः 'व्यदधात्' विहितवान् यथानुरूपं व्यभजदित्यर्थः 'शाश्वतीभ्यः' नित्याभ्यः 'समाभ्यः' संवत्सराख्येभ्यः प्रजाभ्यः प्रजापतिभ्यः इत्यर्थः ॥५॥

5. He is all-pervading, pure, bodiless, without arteries and wounds, holy and untouched by sin. He is all-seeing, and the controller of the mind; He is the greatest of all and self-revealed; He is dispensing at all times, to all creatures their desires as they deserve.

The supreme spirit is all-pervading; He is present everywhere, He is pure, without flaw, without attachment. No defect or decay can touch Him. He is incorporeal, He has no body, consequently He is without vein or artery, and wound or soar. He has no physical pain or disease. As He is without body, so He is without mind. Consequently He has no mental pain due to sin or sorrow. As we are distressed by disease, bereavement and sin, He is not so. He has neither disease, nor bereavement, nor sin. He is without flaw, holy and untouched by sin.

He is all-seeing and wise. Whether it be the beautiful order of the solar system or the charming beauty of the fullmoon, or the

wonderful soul-enchanting spirit of wisdom and religion, all these are His wise and marvellous creation. He is the controller of the mind. The supreme person, controller of minds, has established different laws in the minds of creatures of different orders. But the object of the establishment of all these laws is without exception that they shall all live in happiness. Particularly, He has subjected the human mind to such wonderful laws, that by them, his soul can be elevated with the progress in knowledge and religion. Human soul is His cherished treasure. He is protecting it with great care. He is continuously establishing such spiritual laws, and dispensing reward and punishment in such a way, that man, being freed from the waves of delusion, sorrows, sin and death, can attain divine knowledge and divine bliss. He is the greatest of all. He is self-existent and self-revealed. All beings are created and revealed by Him. He is without birth without beginning. He has not been created or revealed by any one else, He is self-revealed in all ages. He has been dispensing at all times to all creatures their objects according to their needs. At all times He has been dispensing to all creatures, whether they be worms, insects, ants, fish, turtles, crocodiles, birds, cattle, men or the innumerable unseen atomic creatures by which water, land, sky are filled, their food and drink and various objects and enjoyments according to their needs and desires, in a just manner. They move about in happiness receiving these (things).

5. This verse is also taken from Ishopanishad, verse viii; and originally belongs to the Yajurveda. The idea of pervadingness, is expressed by one phrase only, namely **स पर्य्यगात्** which literally means 'He goes round' for which, this verse must have been adopted. But the other phrases, applied to God though of different implications are very profound, the chief of them being **शुद्धमपापविद्धम्**, "holy and untouched by sin" which has been adopted in the formula of the Brahmo prayer. The word **कवि** is very suggestive. In modern times it means poet. It includes the idea of creation which seems to be more prominent here. Finally, the last portion of the verse, indicates God as the providence dispensing to all creatures food and drink and other things according to their manifold needs.

Knowing God

CHAPTER VI.

[40]

तपसा ब्रह्म विजिज्ञासस्व ।
ब्रह्मविदाप्नोति परम् ॥१॥

'तपसा' मनसएकाग्रतया 'ब्रह्म' 'विजिज्ञासस्व' विशेषेण ज्ञातुमिच्छस्व । 'ब्रह्मवित्' 'आप्नोति' 'परं' ब्रह्म ॥१॥

1. Desire to know God, being single-hearted. One who knows God attains the highest [fruition of life.]

In order to attain the knowledge of the supreme God, you should repeatedly think of Him with single-mindedness; and being tranquil and self-controlled should realise reality, beauty, and goodness with the inward sight, then you will obtain the desired object by knowing Him. The supreme God is present everywhere equally, both within and outside. To attain Him, one has not to go to other places. To know Him rightly is to attain Him. We can begin to know Him in this human world; but the process of knowing is not finished even in infinite time. As we progress in His knowledge from world to world, we attain the object of life by enjoying progressively purer divine bliss.

1. The sixth chapter seems to deal with the subject of the reward of knowing God. The first verse says, that one who knows Him has attained the highest object of life. It has been taken from the Taittiriya Upanishad, the first half being from the second Anuvaka of the third Valli and the last half from the first Anuvaka of the second Valli. The first half would have been more appropriately included in the section dealing with the subject of the means of knowing God. It means one should desire to know God by 'तपस' (This word तपस is really difficult to translate). Maharshi has rendered it as "with the heart in one point" (single-hearted). In later times and stages of religious development in India, तपस or तपस्या came to mean asceticism, bodily mortification.

But in the Upanishads, specially in the Taittiriya Upanishad it has the meaning of meditation. The word, reappears in Taittiriya II. vi. in connection with the method of creating the universe, where it has clearly the significance of meditation.

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सत्यं ज्ञानमनन्तं ब्रह्म योवेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्व्वान् कामान् सह ब्रह्मणा विपश्चिता ॥२॥

'सत्यं' ब्रह्म 'ज्ञानं' ब्रह्म 'अनन्तं' ब्रह्म 'यः' 'वेद' विजानाति 'निहितं' स्थितं 'परमे' 'व्योमन्' 'व्योम्नि' देहाकाशे 'गुहायां' आत्मनि । 'सः' एवं ब्रह्म विजानन् 'अश्नुते' भुङ्क्ते 'सर्व्वान्' 'कामान्' भोगान् 'ब्रह्मणा' विपश्चिता' मेधाविना सर्व्वज्ञेन 'सह' ॥२॥

2. Whoever knows God, as the Reality, the Consciousness or Reason and the Infinite, dwelling in the soul in the highest heaven of his own body, he enjoys all the objects of his desire with that all-knowing God.

God is the fundamental Reality, all other realities have emanated from Him and exist by His indwelling presence; He is the first Reality, He is the Reality without end; He is the Reality of the realities, the highest Reality, the Eternal Reality, the everlasting.

That which does not know itself is matter; and that which knows itself is a conscious or intelligent being. Earth, stones, metals, trees, etc., do not know themselves. Consequently they are material objects. On the other hand, human soul and supreme soul know themselves, therefore they are intelligent or rational. Of these, there is no comparison between the unlimited innate knowledge of the self-revealed Supreme soul and the limited finite mental knowledge of the created soul. The finite created soul has knowledge as well as ignorance, and is liable to mistake, and delusion. But the infinite Supreme soul, has no mistake or delusion or ignorance. He is holy, all-knowing, and free. He is perfect in knowing. He is infinite by nature; He is infinite in knowledge, in power and in righteousness, He is infinite in space and time.

He who realises this God, face to face, who is the reality, the reason, and the infinite, as very near within his own soul, and unites his will with the will of God, he enjoys all objects of desire with Him.

As God the supreme father looks upon the world with a generous eye, and desires the good of even the smallest insect, he, likewise imitates that vision and desire. Whatever is the purpose of God, is his desire and his action. The purpose of God, is surely accomplished, so his desire is fulfilled. Consequently, he enjoys all objects of his desire with God. And having realised his desire, lives contented in the holy companionship of God, as his associate and follower.

2. This verse is also taken from the Taittiriya Upanishad II. i. Here the writer says that the consequence or reward of knowing God is the attainment of one's desires with the supreme God. Maharshi has very clearly explained how this is possible. The important point in the verse however, is the nature of God, as the reality, the consciousness, and the infinite, which has been, incorporated in the Brahmo formula of adoration, "सत्यम् ज्ञानम् अनन्तम्" Deussen, the great German scholar and admirer of the Upanishads however thinks, that originally, the verse ran सत्यम् ज्ञानम् आनन्दम् but some copyist at an early age wrote it as सत्यम् ज्ञानम् अनन्तम्, and that mistake has been perpetuated in subsequent times. This is probable, as सत्यम् ज्ञानम् आनन्दम् indicates the nature of God much more fittingly, and specially when we remember that Taittiriya Upanishad looked upon आनन्दम् as the highest attribute of God.

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यः सर्व्वज्ञः सर्व्ववित् यस्यैष महिमा भुवि दिव्ये ।
तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥३॥

'यः सर्व्वज्ञः सर्व्ववित्' 'यस्य' 'एषः' प्रसिद्ध 'महिमा' 'भुवि' लोके 'दिव्ये' द्युलोके । कोऽसौ महिमा स्थावरं जङ्गमञ्च यस्य प्रशासने नियतमस्ति । तथार्क्कोऽयनेऽब्दाश्च यस्य शासनं नातिक्रामन्ति । तथा कर्त्तारः कर्म्माणि फलञ्च यच्छासनात् स्वं स्वं कार्य्यं नातिवर्त्तन्ते । 'तत्' ब्रह्म 'विज्ञानेन' विशिष्टेन ज्ञानेन 'परिपश्यन्ति' सर्व्वतः पूर्णं पश्यन्ति उपलभन्ते 'धीराः' विवेकिनः 'आनन्दरूपं' सुखस्वरूपं 'अमृतं यत्' विभाति विशेषेण अन्तर्बाह्ये सर्व्वत्रैव भाति ॥३॥

3. The wise see Him everywhere with [the eye of] knowledge, who knows everything generally and specially, whose glory is in the Earth and the heavens, who is manifested as the bliss and the immortal.

He is omniscient, all-knowing, He knows the real essence and true nature of all things. He knows also how we view things. The countless worlds of stars above, and this wonderful Earth below, proclaim His glory. He is manifested everywhere as the bliss, as the deathless. The wise see Him everywhere within and without—in the waves of the ocean, in the gentle ripples of the rivers, in the light of the sun, in the beauty of the moon, in human face, in the pure love of the devoted wife, with the eye of knowledge.

3. This verse has been taken from the Mundaka Upanishad II-ii-7. But Maharshi has omitted a considerable portion of it, retaining only the opening and closing lines, which has enhanced the beauty and impressiveness of the verse. In order to make the verse fit in with the general purpose of the section, namely indicating the consequences of knowing God, I would take the verse in the sense, that by realising God, men become wise. In this verse also, some of the attributes of God have been mentioned which have been adopted, in the Brahmo formulae of adoration by Maharshi Devendranath आनन्दरूपममृतम् । Maharshi has translated आनन्दरूपं as bliss but I am of opinion that it means 'Love'

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हिरण्मये परे कोषे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद् यदात्मविदो विदुः ॥४॥

'हिरण्मये' ज्योतिर्म्मये विज्ञानप्रकाशे आत्मनि 'परे' परम् अभ्यन्तरत्वात् तस्मिन् 'कोषे' कोष इव असेः ब्रह्मोपलब्धिस्थानत्वात् तस्मिन् 'विरजं' अविद्यादिदोषरजोमलवर्ज्जितं 'ब्रह्म' सर्व्वमहत्त्वात् 'निष्कलं' निर्गताः कलाः यस्मात् तत् निरवयवमित्यर्थः । 'तत्' 'शुभ्रं' शुद्धं 'ज्योतिषां' सर्व्वप्रकाशात्मनां आदित्यादीनामपि ज्योतिः' अवभासकम् । तत्' हि परं ज्योतिः परं ब्रह्म 'आत्मविदः' आत्मानं शब्दादिविषयबुद्धिप्रत्ययसाक्षिणं ये विवेकिनो विदुः जानन्ति ते 'यत्' 'विदुः' जानन्ति ॥४॥

4. Those who know their own Self, they realise the Supreme Spirit that is without body, without impurity, the holy, the light of the light within the highest and the shining sheath of the souls.

He (God) is best revealed in the soul of the man, shining with the light of knowledge and decorated with the ornament

of religion; therefore our souls are the best sheaths of the supreme spirit. He is without impurity, pure and spotless. He is the supreme God, the light of the light, the light of the soul, the light of the knowledge. That light has neither colour nor shape. The theists realise that light of Truth with their eye of knowledge.

4. This verse has also been taken from the Mundaka Upanishad II. ii. 9 as the previous one. But Maharshi has not taken here the intervening verse, which more clearly and distinctly declares the consequence of knowing God. It runs as followes:—If one sees Him, the first and the last, the knot of the heart is snapped, and all his doubts are solved, and his works are ended. The verse would fit in with the general objects of the section if we would take it to mean, that those who see God in their own souls, become self-knowing or have the true insight.

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न तत्र सूर्य्यो भाति न चन्द्रतारकं नेमाविद्युतोभान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्व्वं तस्य भासा सर्व्वमिदं विभाति ॥५॥

'न' 'तत्र तस्मिन् ब्रह्मणि सर्व्वावभासकोऽपि 'सूर्य्यः' भाति' तद् ब्रह्म न प्रकाशयतीत्यर्थः। 'न चन्द्रतारकं' 'न इमाः विद्युतः भान्ति' कुतः अयं अग्निः'। अस्मद्गोचरः यदिदं जगत् भाति तत् 'सर्व्वं' 'तम् एव' परमेश्वरं 'भान्तं दीप्यमानं' 'अनुभाति' अनुदीप्यते। 'तस्य' 'भासा' दीप्त्या सर्व्वम् इदं' सूर्य्यादि जगत् 'विभाति' ॥५॥

5. The sun can not reveal Him, the moon and the stars can not reveal Him, nor even these lightenings can reveal Him; how then will this fire reveal Him? The whole universe, shines being illumined by the glow of that effulgent God, all this is illumined by His light.

The supreme spirit is not revealed by the light of the sun and the moon. He reveals Himself in the light of our soul, in our inner vision. The whole universe is shining, being illumined, by the glow of that shining God. If separated from Him all this perishes.

5. This verse is a sublime expression of the Majesty of God. It is to be found in three different Upanishads, namely, in Katha. V.15, Mundak. II. ii. 10, Swetaswatara VI-14. It is so grand alike in thought and language, that it is not strange that it should reappear in more than one Upanishad.

It is difficult to say, to which Upanishad it belonged originally. Swetaswatara is admittedly a later production. Probably, the verse originated in the Katha Upanishad, from which the other two adopted it. The verse gives a gentle hit to the Vedic cult, in which fire was considered to reveal or bring the gods to men. The writer of the verse, says how can fire reveal Him, when the grander luminaries, the sun, the moon, the lightenings can not reveal Him? Really, it is God who illumines them as well as all other things.

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प्राणोह्येषयः सर्व्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी।
आत्मक्रीड़आत्मरतिः क्रियावानेषब्रह्मविदां वरिष्ठः ॥६॥

'प्राणः हि' एषः' परमेश्वरः 'यः' 'सर्व्वभूतैः' सर्व्वभूतस्थः 'विभाति'। तं 'विजानन्' 'विद्वान्' 'अतिवादी' परब्रह्म अतीत्य वदितुं शीलमस्येति 'न' 'भवते' भवति। य एवं प्राणस्य प्राणं साक्षात् वेद सोऽतिवादी न भवतीत्यर्थः। किञ्च परमात्मन्येव क्रीड़ा क्रीड़नं यस्य सः 'आत्मक्रीड़ः' परमात्मन्येव रतिः रमणं यस्य सः 'आत्मरतिः' शुभक्रिया विद्यते यस्य सः 'क्रियावान्'। यः एवं लक्षणोऽनतिवाद्यात्मक्रीड़आत्मरतिः क्रियावान् ब्रह्मनिष्ठः सः 'एषः' 'ब्रह्मविदां' सर्व्वेषां 'वरिष्ठः' प्रधानः ॥६॥

6. He is life, who is revealed in all these beings. The wise men, do not speak a word, beyond Him. He (who knows Him) revels in the Self, delights in the Self, performs of good works become natural to Him. He is the best among the worshippers of God.

Nothing would have happened, nothing would have existed without God, the creator and the Lord of all. He is the life of all. Whether it be the moving sun and moon, or the growing trees and creepers, or the strong beasts and birds, He is manifested in all these beings, as their cause, (creator) their refuge, as their life. The theist knows that God is his best friend. He is always happy in declaring the glory of that dear friend. He delights to speak of Him alone, He is always anxious to hold conversation about him. He does not get so much joy in any thing else, as in meditating with single-mindedness about His nature. The theist knows, that God is his supreme father, worthy of supreme worship. To obey His commands is [his]

duty, besides this there is no other duty. Therefore, he constantly endeavours to know His beneficent purpose. He speaks of, he learns, and he teaches only such subjects, as would express His beneficent nature, and by which he could know His beneficent purpose. He does not speak a word, beyond and besides Him. In God is his whole-hearted love, in God is his constant delight. Therefore it has been said, that he "revels in God, he delights in Self." But he among the thiests is the greatest, who is not satisfied only with loving Him and knowing His purpose, but is engaged in doing such works as are dear to Him, according to His purposes, whose nature is to do good works. He among us, will be great and will attain the fruition of human life, in proportion in which he grows in love for Him, and endeavours to work according to His purpose. This is our duty, this is our aim.

6. This verse is taken from Mundaka Upanishad III-i-4. It lays down, that the consequence of knowing God is delighting him. To know God is to love God, and to love God is to do His will. Here it is indicated that the three, Knowledge, Love, and service, are indissolubly united together.

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बृहच्च तद्दिव्यमचिन्त्यरूपं
सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
दूरात् सुदूरे तदिहान्तिके च
पश्यत्स्विहैव निहितं गुहायाम् ॥७॥

'बृहत् च' महत् सर्व्वव्यापित्वात् 'तत्' प्रकृतं ब्रह्म 'दिव्यं' स्वयम्प्रभं 'अचिन्त्यरूपं' सर्व्वेन्द्रियाणामगोचरत्वात् 'सूक्ष्मात् च' नभसोऽपि 'तत् सूक्ष्मतरं विभाति'। किञ्च 'दूरात् सुदूरे' वर्त्तते अविदुषामत्यन्तागम्यत्वात् 'तत्' ब्रह्म 'इह' 'अन्तिके च' समीपे च 'पश्यत्सु' चेतनावत्सु 'इह एव' निहितं स्थितं 'गुहायां' आत्मनि ॥७॥

7. He is infinite, glorious, beyond the reach of thought, He is subtler than the subtlest. He is farther than the farthest, and He is here very near (unto us). He dwells here in the cave of the heart of all intelligent creatures.

He is great, He is noble ; nothing else is great near Him, nothing is noble ; that glowing God is manifested everywhere. His essence is unthinkable. He is subtler than the subtlest. He is present in the far-off star, and He is also very near ; He dwells within the soul of all of us. He is present everywhere as the witness.

7. This verse and the next one, have been taken from the Mundaka Upanishad being 7th and 8th of the first section of the third Mundak. They should be read together. In the present verse, the greatness of God, has been expressed. He is infinite, unthinkable, subtler than the subtlest, farther than the farthest, but nearer than the nearest. He is within the heart of all intelligent creatures. Maharshi has translated दिव्यम् as the shining or the manifested. It should be rather taken to mean as divine, that is to say, beyond our earthly experiences (infinite and unthikable), fitting in with the significance of the adjectives preceeding and following and with the general sense of the entire verse, which purports to indicate the transcending nature of God.

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न चक्षुषा गृह्यते नापि वाचा
नान्यैर्देवैस्तपसा कर्म्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्व-
स्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥८॥

'न चक्षुषा गृह्यते' केनचिदपि अरूपत्वात् 'न अपि' गृह्यते 'वाचा' अनभिधेयत्वात् 'न अन्यैः देवैः' इतरेन्द्रियैः न 'तपसा' गृह्यते 'कर्म्मणा वा' न गृह्यते। किं पुनस्तस्य ग्रहणसाधनमित्याह 'ज्ञान प्रसादेन' ज्ञानस्य प्रसादः तेन 'विशुद्धसत्त्वः' विशुद्धान्तः-करणः योग्यो ब्रह्म द्रष्टुं यस्मात् 'ततः तु' तस्मात् 'तम्' ईश्वरं 'निष्कलं' सर्व्वावयवर्ज्जितं 'पश्यते' उपलभते 'ध्यायमानः' चिन्तयन्। ब्रह्मावबोधनसमर्थमपि स्वभावेन सर्व्वमनुष्याणां ज्ञानं वाह्यविषयरागादिदोषकलुषितम् अप्रसन्नम् अशुद्धं सत् नावबोधयति ॥८॥

8. He can not be reached by the eyes, nor by words, nor by the other senses ; nor can He be obtained by asceticism, or by sacrificial deeds. Those persons, whose heart becomes purified by purification of knowledge, realise the formless God in meditation.

When the heart becomes pure by the pursuit of knowledge and practice of righteousness, then he can be seen in one's own

soul. He can not be attained by the performance of sacrifices, the observance of vows, and ascetic practices such as fasting, nursing of fire etc. These are not the paths of attaining Him. His path is the path of knowledge.

8. This verse of the Mundaka Upanishad, gives expression to a profound spiritual truth; having indicated in the previous verse the transcendent nature of God, the Rishi goes on to say, that He can not be seen by the eyes nor can He be apprehended by the other senses, neither can He be attained by the ordinary religious practices of sacrifice and penances. But for that reason He is not beyond our knowledge. He can be seen by those whose hearts have become purified. There the Rishi has realised and given a beautiful expression to a profound truth of the Spiritual World. It is the same truth, which Jesus of Nazareth declared in the well-known saying "Blessed are the pure in heart, for they shall see God!" It is really remarkable, how the two teachers so far apart, in age and clime, are in agreement in their spiritual vision. Both of them declare emphatically that we can see God. It should be noted the term used both by the sage of the Mundaka Upanishad and Jesus is *seeing* (पश्यते) and not knowing, and both reserve this supreme blessing for the pure-hearted only. The Mundaka Upanishad is even more explicit and emphatic, than the Gospel. He distinctly lays down, that God-vision can not be obtained by sacrifices, asceticsm and other religious practices; only when the inmost self has been purified (विशुद्धसत्त्व) then only we can expect to have God-vision. The phrase (विशुद्धसत्त्व) is very expressive, it means, it is more than the "pure in heart' of Jesus. It means the purification of the inmost self, and this purification can be attained, by ज्ञान। The *Jnana* (ज्ञान) of the Upanishads is not mere intellectual knowledge. It includes moral and spiritual perfection as well. Further, the Rishi says, that such a person can have God-vision only in meditation (ध्यायमान: meditating). Thus we have here, a full and complete exposition of the conditions of God-vision.

CHAPTER VII.

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तमीश्वराणां परमं महेश्वरं
तं दैवतानां परमञ्च दैवतम् ।
पतिं पतीनां परमं परस्तात्
विदाम देवं भुवनेशमीड्यम् ॥१॥

'तम्' 'ईश्वराणां' प्रभूणां 'परमं महेश्वरं' 'तं' 'दैवतानां' द्योतनात्मकानां 'परमञ्च दैवतं' 'पतिं' 'पतीनां' प्रजापतीनां 'परमं' 'परस्तात्' परतः 'विदाम' 'देवं' द्योतनात्मकं परमेश्वरं 'भुवनेशं' भुवनानामीशं 'ईड्यं' स्तुत्यम् ॥१॥

1. May we know that supreme effulgent Lord of the universe, who is worthy of worship, who is the God of all gods, who is the diety of all dieties, who is the Lord of lords.

He is the Lord of the universe, king of kings, God of all. There is no end of His majesty. All majesty of the universe is His. He is the Lord of all Lords of majesty, the supreme God of all. He is the Lord of all kings of this earth as well as the supreme God of all dieties that inhabit the worlds other than this earth. The beings superior to men in knowledge, righteousness and power that inhabit other parts of this universe are called devas or dieties. He is the supreme diety of these dieties, worthy of supreme worship and the Ruler of all. He is the Providence of all providences, greater than the greatest. There is none higher than He. He is to be served by us. He deserves our highest honour and supreme worship.

1. The seventh Chapter further emphasises the supreme majesty of God. In the opening verse, which is taken from the Swetaswatara Upanishad VI: 7., He is declared to be the Lord of all creatures living in this as well as other worlds. The Rishis of the Upanishads believed in the existence of other worlds and creatures superior to man inhabiting them. But they were created beings like men only superior to men in knowledge and power. They are called Devas. The dieties of the Vedas were reduced to this subordinate position in the Upanishads. Maharshi Devendranath perhaps believed in such superior beings. We can very well believe in the existence of other worlds and superior beings inhabiting them. God is the creator and the Lord of all these worlds.

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न तस्य कार्य्यं करणञ्च विद्यते
न तत्समश्चाभ्यधिकश्च दृश्यते ।
पराऽस्य शक्तिर्विविधैव श्रूयते
स्वाभाविकी ज्ञानबलक्रिया च ॥२॥

'न तस्य' 'कार्य्यं' शरीरं 'करणञ्च' चक्षुरादि 'विद्यते' 'न' 'तत्समः' तेन समः 'च' न ततः 'अभ्यधिकः' च दृश्यते । 'परा अस्य शक्तिः' 'विविधा' विचित्रा 'एव श्रूयते' अस्य ज्ञानक्रिया बलक्रिया च 'ज्ञानबलक्रिया च' 'स्वाभाविकी' ॥२॥

2. He has neither body nor senses, and none is seen superior or equal to him. His great and wonderful powers are heard everywhere. Knowledge and power are inherent in Him.

Body is an instrument. It is an effect. God has not the instrument of body, He is not subject to such an instrument. He is not the effect of any (cause). Everything is His effect. He is the sole cause. He has neither body nor senses. At the same time, He does everything and knows everything. He is the one Lord of all. None is equal or superior to him. He is the creator of all. All else are created beings. He is the king of the great kingdom of the universe. All else are His subjects. He is our supreme father. We are all His children. He is our master ; we are servants subject to His command. All are under His law, and come into being and disappear according to that Law. Whether it be the astronomer's watching the movements of the heavenly bodies, or the geologist's searching the strata of the earth or the physiologist's studying the Laws of the body or the physicist's enquiry into the Laws of Matter or the philosopher's studying the subtle laws of the mind,—all declare His wonderful and inscrutable power. The tale of His great power is heard from them all everywhere. We know by observing with our senses and then thinking over the observed facts by a chain of arguments by the help of our understanding. But God's knowledge is not like ours. We exercise our strength to the muscles of our body but the action of God's might is not so. He knows all naturally by His power, and performs His benevolent

purpose by His own unaided will. He has not to depend upon anything else like the senses to know something, nor does He require any instrument to exercise His power. The action of his knowledge or power is natural. How wonderful is the knowledge of Him, from whom have been born these innumerable intelligent creatures ! How great is the power of Him from whom all these beings have been born and have received their respective powers.

2. This verse is also taken from the Swetaswatara Upanishad VI. 8 and continues the same idea. Here the majesty of God is seen in this Universe. God by his own inherent might, has created and preserved this wonderful Universe. He has no cause. Knowledge and power are inherent in Him. He has neither body nor senses. His knowledge and action are immediate and independent of any senses.

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न तस्य कश्चित् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो
न चास्य कश्चिज्जनिता न चाधिपः ॥३॥

'न तस्य कश्चित् पतिः अस्ति लोके' अतएव 'नच' तस्य 'ईशिता' नियन्ता 'न एव च तस्य लिङ्गं' यद्दृश्यते । 'सः' सर्व्वस्य 'कारणं' 'करणाधिपाधिपः' करणानामधिपो मनः तस्याधिपः परमेश्वरः. 'न च अस्य कश्चित्' 'जनिता' जनयिता 'न च अधिपः' ॥३॥

3. He has no lord in the Universe nor master ; He has no body ; He is the cause of all and is the Lord of the mind ; He has no creator or master.

He is eternal, without body, without birth ; He is independent and supreme spirit.

3. This verse also has been taken from the Swetaswatara Upanishad VI. 9. and continues the idea of the previous verse.

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एष देवो विश्वकर्म्मा महात्मा
सदा जनानां हृदये सन्निविष्टः ।
हृदा मनीषा मनसाऽभिक्लृप्तो
य एतद्विदुरमृतास्ते भवन्ति ॥४॥

'एषः' 'देवः' द्योतनात्मकः परमेश्वरः । विश्वं जगत् क्रियतेऽनेनेति 'विश्वकर्म्मा' महांश्चासौ आत्मेति 'महात्मा' 'सदा' सर्व्वदा 'जनानां हृदये' 'सन्निविष्टः' सम्यक् स्थितः । 'हृदा' हृत्स्थया 'मनीषा' मनसः सङ्कल्पादिरूपस्य ईष्टे नियन्तृत्वेनेति मनीट् तया विकल्पवर्ज्जितया 'मनसा' मननरूपेण सम्यग्दर्शनेन 'अभिक्लृप्तः' आप्त प्रकाशत इत्येतत् । 'ये' 'एतत्' ब्रह्म 'विदुः' जानन्ति 'अमृताः' अमरणधर्म्माणः 'ते भवन्ति' ॥४॥

4. This God is the Universal worker ; He is the supreme soul. He constantly dwells in the heart of all persons. When observed with unsuspecting understanding, He is revealed to the mind.

This God has created and formed the universe ; therefore He is the Universal worker. He is the supreme spirit ; He is not finite like the human soul. He constantly dwells in the hearts of all men as the life of their lives. He reveals himself in the pure unsuspecting consciousness. Those who have sought to know Him, eternally enjoy the supreme bliss of His companionship.

4. This verse is also taken from Swetaswatara Upanishad IV. 17., but dwells on another aspect of God viz. His indwelling presence in the human heart. He dwells in the human soul and reveals himself to the pure and unsuspecting mind. It also declares that the result of such knowledge is immortality.

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तन्दुर्द्दर्शं गूढमनुप्रविष्टं
गुहाहितं गह्वरेष्ठं पुराणं ।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षशोकौ जहाति ॥५॥

'तं' 'दुर्द्दर्शं' दुःखेनायासेन दर्शनमस्येति दुर्द्दर्शः अतिसूक्ष्मत्वात् तं 'गूढं' गहनं

'अनुप्रविष्टं' विषयविकारैः प्रच्छन्नमित्येतत् 'गुहाहितं' गुहायां आत्मन्याहितं स्थितं । गह्वरे स्थाने विषमे अनेकानर्थसङ्कटे तिष्ठतीति 'गह्वरेष्ठं' 'पुराणं' पुरातनं । 'अध्यात्मयोगाधिगमेन' विषयेभ्यः प्रतिसंहृत्य आत्मनः परमात्मनि समाधानम् अध्यात्मयोगः तस्य अधिगमस्तेन मत्वा 'देवं' द्योतनात्मकं 'धीरः हर्षशोकौ जहाति' ॥५॥

5. He is difficult to know ; He has entered secretly in all things. He dwells in the soul and lives in places difficult of access. He is eternal. The wise having known that supreme God through spiritual communion (by the Union of their souls with the supreme soul) become free from sorrow and happiness.

He is difficult to know. The man who has lost his understanding in the delusion of worldliness can never know Him. Whether he studies philosophy or logic, the doubts of his mind are never dispelled ; His understanding is never satisfied. The truth of truth appears to him like a shadow. God dwells subtly and secretly in all things as fire exists secretly in fuel. He is revealed to the pure consciousness of the devotee as the shining fire from a burning log. He is the inmost soul of our soul. He dwells constantly in our soul. The sky (external world) is also filled with His presence. He dwells eternally in the cave of the mountains, in the snowy peaks of the Himalayas. He is in the wild spreading forest fire. He is in the terrible waves of the Ocean. He is in the solitary inaccessible places. He is our living father. He is our ancient grandfather. The wise, having known that supreme spirit difficult to be known in spiritual communion become free from happiness and sorrow. The union of human soul with supreme soul is spiritual communion. When my will becomes united with His will in spiritual communion, when understanding is satisfied by knowing Him as the true, the good and the beautiful, then the heart offers unto Him the present of Love and becomes immersed in the ocean of joy and thus becomes free from the happiness and sorrow born of worldly desires. The more my mind becomes united with His will, the more my knowledge is united with His knowledge ; the more my love is united with His love, the deeper becomes the union with Him and the purer I become by realising His holy presence. We can know Him by such union ; by such communion we

receive strength for performing our appointed religious duties; such communion is heaven, such communion is salvation.

5. This verse which is taken from the Kathopanishad I. ii. 12 very aptly and clearly confirms the ideas of the previous verse from the Swetaswatara Upanishad. Here also the difficulty of divine knowledge is emphasised and the subtle presence of God in all things specially in the human soul is indicated but He is declared to be known only in spiritual communion. The result of such knowledge which is called by the Swetaswatara immortality is here explained as being liberated from happiness and sorrow.

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प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥६॥

'प्राणस्य प्राणम्' 'उत' तथा 'चक्षुषः चक्षुः' उत श्रोत्रस्य श्रोत्रं 'मनसः' 'मनः' 'ये' 'विदुः' जानन्ति 'ते' 'निचिक्युः' निश्चयेन ज्ञातवन्तः 'ब्रह्म' 'पुराणं' चिरन्तनम् 'अग्र्यं' श्रेष्ठम् ॥६॥

6. They surely know this ancient supreme God, that is the first of all, who consider Him as the life of life, the eye of eye, the ear of ear, and the mind of mind. Those who know Him as the intelligent cause and the stay of all, know Him truly.

6. This verse has been taken from Brihadaranyaka IV. iv. 18. The idea is a familiar one and is of very frequent occurrence in the Upanishads. We have already come across it in Chapter IV.

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एकधैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम्
विरजः पर आकाशादज आत्मा महान् ध्रुवः ॥७॥

'एकधा एव' एकेनैव प्रकारेण विज्ञानघनैकरसप्रकारेण आकाशवन्निरन्तरेण 'अनुद्रष्टव्यं' 'एतत्' ब्रह्म । अन्येन हि अन्यत् प्रमीयते इदन्तु 'अप्रमेयं' 'ध्रुवं' नित्यं कूटस्थं । 'विरजः' विगतरजः अधर्म्मादिमलरहितं 'परः' सूक्ष्मः 'आकाशात्' अपि । 'अजः' न जायते 'आत्मा' 'महान्' महत्तरः सर्व्वस्मात् 'ध्रुवः' अविनाशी ॥७॥

7. This (God) should be looked upon as one, beyond comparison

and eternal. This holy supreme spirit is without birth, beyond the sky, greatest of all and without death.

He is one and incapable of comparison. There is nothing with which he can be compared. He is different from all things. He is beyond space, yet remaining within space He regulates all events.

7. This verse is also taken from Brihadaranyaka IV. iv. 20. It declares the unique character of God. He is of a different nature from all other things and therefore cannot be compared with anything.

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यस्मादर्व्वाक् संवत्सरोऽहोभिः परिवर्त्तते ।
तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥८॥

'यस्मात्' ईशानात् 'अर्व्वाक् संवत्सरः' संवत्सरावच्छिन्नः कालः 'अहोभिः' स्वावयवैरहोरात्रैः 'परिवर्त्तते' । 'तत्' 'ज्योतिषां' 'ज्योतिः' 'आयुः' 'अमृतं' ब्रह्म 'देवाः' 'हि आ उपासते' ॥८॥

8. The Gods continuously worship the supreme God at whose command the year revolves with days and nights, who is light of the lights, who is deathless and who is the source of the span of life of all. Those beings superior to men in knowledge, righteousness and love, who inhabit the other world continuously worship the supreme God. As the Gods worship the Supreme God similarly men have the right to worship Him. This is our great good fortune, the glory of human life.

8. This verse has also been taken from Brihadaranyaka Upanishad IV. iv. 16. It indicates that God is above time though regulating all events in time, as in the previous verse God's relationship with space was similarly indicated.

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सर्व्वस्य वशी सर्व्वस्येशानः सर्व्वस्याधिपतिः
स न साधुना कर्म्मणा भूयान् नो एव असाधुना कनीयान् ॥९॥

'सर्व्वस्य वशी' सर्व्वमस्य वशे वर्त्तते 'सर्व्वस्य ईशानः' 'सर्व्वस्य अधिपतिः' 'सः' ब्रह्मणो विज्ञानमयः 'न साधुना कर्म्मणा' 'भूयान्' भवति वर्द्धते 'नो एव असाधुना'

कर्म्मणा 'कनीयान्' अल्पतरो भवति । सर्व्वसंसारधर्म्मवर्जित: स: पुरुष: पूर्व्वावस्थातोन क्षीयते न च वर्द्धतद्रत्यर्थ: ॥९॥

9. Every thing is subject to Him; He is the Regulator, Master and Lord of all. He is not magnified by good works nor decreased by evil works.

All beings confirm to the laws to which God has made them subject. None can go beyond His rule. He is the Regulator, Master and Lord of all. Man attains higher or lower conditions according to his actions, good or bad; there is not the possibility of such a change in God. His nature is so superior that there is no room for improvement in it and it is so changeless that it cannot degenerate into anything inferior.

9. This verse is taken from Brihadaranyaka IV. iv. 22. It indicates the transcendent aspect of God's nature. He is above all and is not affected by the good or evil actions of his creatures.

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एष सर्व्वेश्वर एष भूताधिपतिरेष भूतपाल-
एषसेतुर्व्विधरणएषां लोकानामसम्भेदाय ॥१०॥

'एष: सर्व्वेश्वर:' 'एष:' 'भूताधिपति:' भूतानामधिपति: 'एष:' 'भूतपाल:' भूतानां पालयिता रक्षिता 'एष: सेतु:' 'विधरण:' सर्व्वसंसारधर्म्मव्यवस्थाया विधारयिता 'एषां लोकानां' भूरादि लोकानां 'असम्भेदाय' असम्भिन्नमर्य्यादायै । लोका: सर्व्वे सम्भिन्नमर्य्यादा: स्यु रतो लोकानामसम्भेदाय सेतुभूतोऽयं परमेश्वर: ॥१०॥

10. He is the God of all. He is the Lord of all beings. He is the protector of all beings. He is the dam that holds together all the worlds so that they may not perish.

God has been ruling the kingdom of the universe by establishing such firm laws that the world can never be destroyed by their change. God holds up all like a dam so that the worlds cannot be dispersed.

10. This verse has also been taken from Brihadaranyaka IV. iv. 22. It says, though God is above all, it is He who holds together this universe. But for His over-ruling providence all creatures with their divergent interests and warring passions and appetites would have been destroyed. As the dam along the banks of a river prevents the water from dispersing and destroying the surrounding localities, so God holds together the worlds within their proper limits and saves them from destruction.

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अस्मिन् द्यौ: पृथिवी चान्तरीक्षमोतं मन: सह प्राणैश्च सर्व्वै: ।
तमेवैकं जानथ आत्मानमन्यावाचो विमुञ्चथ अमृतस्यैष सेतु: ॥११॥

'अस्मिन्' अक्षरे पुरुषे 'द्यौ: पृथिवी च अन्तरीक्षम्' 'ओतं' समर्पितं 'मन:' 'सह' 'प्राणै:' करणै: 'च सर्व्वै:' । 'तम् एव' सर्व्वाश्रयम् 'एकम्' अद्वितीयं 'जानथ' जानीत 'आत्मानम्' अजं एकं ब्रह्म 'अन्या: वाच:' 'विमुञ्चथ' परित्यजत । यत: 'अमृतस्य' अमृतत्वस्य मोक्षप्राप्तये 'एष: सेतु:' संसारमहोदधेरुत्तरणहेतुत्वात् ॥११॥

11. In Him the heaven, the earth, and the middle regions, mind and all the senses are established. Know that One Supreme Spirit and give up all other talks. He is the bridge of immortality.

He is the Protector and Refuge of all. Know Him and avoid all other talks. Do not say a word, think a thought, do a deed over-stepping Him. Live in complete submission to Him; then being freed from sin, suffering and delusion you will attain immortality. He is like a bridge to immortality.

11. This verse which has been taken from the Mundaka Upanishad II. ii. 5 amplifies the idea of the previous verse. Heaven and earth and all creatures are established in Him.

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न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ॥१२॥

एष परमात्मा 'न जायते' नोत्पद्यते 'म्रियते वा' न म्रियते 'विपश्चित्' मेधावी सर्व्वज्ञ: अपरिलुप्तचैतन्यस्वभावत्वात् किञ्च 'न' 'अयम्' आत्मा 'कुतश्चित्' कारणान्तरात् बभूव 'न' अपि एष आत्मा 'बभूव कश्चित्' अर्थान्तरभूत: ॥१२॥

12. He is not born. He dies not. He is all-knowing. He is not produced from any cause nor does He become anything else.

All these have come into existence from the Supreme Spirit who is without birth, without death, without decay, without mistakes or delusion. He is holy and untouched by sin but He Himself does not become anything. As milk changes into curd, as the clay is changed into a pot, as the gold is made into a ring, similarly He is not converted into anything else. As the rope

is mistaken for a snake, as the mirage is mistaken for water, as a shell is mistaken for silver, it is not that by some such mistake in Him this universe seems to exist. He has created this entire universe. The world is different from Him. He himself has not become either matter or creature. He is to be served and worshipped and we are all His servants and worshippers.

12. This verse is taken from the Kathopanishad II. 18. The first part is clear enough; God is declared to be without birth and without death. But the last portion, "He did not become anything" is enigmatical. Maharshi finds in it his favourite pre-occupation of denouncing Monism. He takes it to mean that the world is a creation of God and not a mere appearance or delusion as Monists like Sankar said, nor is creation a mere transformation as philosophers like Spinoza would say. Though the Upanishads do not support the illusion theory of Sankara, they do not preclude the theory of transformation or evolution. It is more likely that the statement that "He did not become anything" was meant to preclude the doctrine of Incarnation, some foreshadowing of which might have already been visible.

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यदर्चिमद्यदणुभ्योऽणु यस्मिन् लोका निहिता लोकिनश्च ।
तदेतत् सत्यं तदमृतं तत् वेद्धव्यं सौम्य विद्धि ॥१३॥

'यत्' ब्रह्म 'अर्चिमत्' दीप्तिमत् 'यत् अणुभ्यः अणु' 'यस्मिन्' 'लोकाः' भूरादयः 'निहिताः' स्थिताः 'लोकिनः च' लोकनिवासिनो मनुष्यादयः । 'तत् एतत्' सर्व्वाश्रयं 'सत्यं' 'तत्' 'अमृतं' अविनाशि 'तत् वेद्धव्यं' मनसा ताड़यितव्यं तस्मिन् मनःसमाधानं कर्त्तव्यमित्यर्थः । यस्मादेवं तस्मात् हे 'सौम्य' 'विद्धि' ब्रह्मणि मनः समाधत्स्व ॥१३॥

13. He is the Reality, He is the Immortal, He is to be hit by the soul, who is of the nature of light, who is subtler than an atom, in whom the worlds and their inhabitants are established. O, Beloved! hit Him with thy soul.

Oh, Beloved! Let there not be an interval between your soul and the supreme soul who is the inmost of all. Do not pine away in distress by separating yourself from Him. But having purified your soul carry it near Him and with single-mindedness hit the supreme soul with it and enjoy the supreme bliss born of spiritual union.

13. This verse has been taken from the Mundaka Upanishad II. ii. 2, with the third line left out. It says that God is subtler than an atom but all the worlds are established in Him; yet He can be known by the human soul. Just as the arrow hits the target so the human soul can hit Him and can be fixed to Him by the singleness of mind.

[61]

प्रणवो धनुः शरोह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत् तन्मयोभवेत् ॥१४॥

'प्रणवः' ओङ्कारः 'धनुः' 'शरः हि' 'आत्मा' जीवात्मा 'ब्रह्म तल्लक्ष्यम् उच्यते' । 'अप्रमत्तेन' प्रमादवर्जितेन जितेन्द्रियेण एकाग्रचित्तेन तल्लक्ष्यं ब्रह्म 'वेद्धव्यं' ततस्त-द्वेधनादूर्द्ध्वं 'शरवत् तन्मयः भवेत्' यथा शरोलक्ष्यमयोभवति तथा तस्य साधकस्य आत्मा ब्रह्ममयो भवेत् ॥१४॥

14. Pranava, the mystic syllable 'Om' is the bow. The human soul is the arrow. Supreme God is the target. Being free from delusion one should hit the target of supreme God by the arrow of soul with the help of the bow of Pranava and as the arrow having hit the target enters into and is entirely covered by it, so the human soul having hit God should enter into it and should be entirely covered by it.

The mystic syllable 'Om' is called the Pranava. It means the cause of creation, preservation and destruction. It is a synonym for supreme God. Having compared the human soul with the arrow and the syllable 'Om' with the bow it has been indicated that as for sending the arrow to the target a bow is required, so for sending the arrow of the human soul to the target of God, a word synonymous to God is of immediate help. He whose soul having hit the target of God has entered into Him knows that, as his soul is covered by the supreme God, so the whole universe is covered by Him.

14. This verse has also been taken from the Mundaka Upanishad II. ii. 4 and amplifies the idea contained in the previous verse.

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समे शुचौ शर्करावह्निवालुका-
विवर्जिते शब्दजलाश्रयादिभिः ।
मनोऽनुकूले न तु चक्षुपीड़ने
गुहानिवाताश्रयणे प्रयोजयेत् ॥१५॥

'समे' निम्नोन्नतरहिते देशे 'शुचौ' शुद्धे 'शर्करावह्निवालुकाविवर्जिते' शर्कराः क्षुद्रोपलाः वह्निवालुकाः तप्तवालुकाः ताभ्यां विवर्जिते 'शब्दजलाश्रयादिभिः' विहङ्गादीनां शब्दः जलं आश्रयो मण्डपम् इत्यादिभिः 'मनोऽनुकूले' मनोरमे स्थाने 'न तु' 'चक्षुपीड़ने' चक्षुपीड़ने प्रतिवादजनविमुखे 'गुहानिवाताश्रयणे' गुहायामेकान्ते निवाते प्रचण्डवायु-वर्जिते आश्रयणे आश्रये 'प्रयोजयेत्' प्रयुञ्जीत चित्तं परस्मै ब्रह्मणि ॥१५॥

15. One should unite (his soul with the supreme spirit) sitting on a level, clean and quiet place, served by fresh air, made lovely by the presence of pure water, musical sound, and shady retreat, free from gravel and hot sand, away from the presence of hostile persons.

It is desirable to worship God sitting in a place where the mind becomes naturally elevated and the soul becomes easily united with the Holy Person. If one lives in a dirty and unclean place which is hot and full of bad smell, the mind becomes impure and is not easily inclined towards God. But what place can be more favourable (for divine communion) than one which is quiet, pure, clean, tidy, cool and level, where there is pure water, where there is no trouble of wind, where sweet sounds of birds are heard and where there are no unpleasant sights like unsympathetic persons. Therefore such a pure and lovely place has been commended by theists for the worship of God. One should worship in a place where the mind becomes elevated, purified and can remain without anxiety, for if the mind becomes anxious, disturbed by the impure thoughts, one cannot worship God properly.

15. This verse has been taken from the Swetaswatara Upanishad II. 10 It indicates a suitable place for communion with God.

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त्रिरुन्नतं स्थाप्य समं शरीरं
हृदीन्द्रियाणि मनसा सन्निवेश्य ।
ब्रह्मोडुपेन प्रतरेत विद्वान्
स्रोतांसि सर्व्वाणि भयावहानि ॥१६॥

त्रीणि उरोग्रीवाशिरांसि उन्नतानि यस्मिन् शरीरे तत् 'त्रिरुन्नतं' 'शरीरं' 'समं' 'स्थाप्य' संस्थाप्य 'हृदि' 'इन्द्रियाणि' चक्षुरादीनि 'मनसा सन्निवेश्य' संनियम्य 'ब्रह्मो-डुपेन' ब्रह्मैव उडुपं तरणसाधनं तेन 'प्रतरेत' अतिक्रमेत् 'विद्वान्' 'स्रोतांसि सर्व्वाणि' संसारसागरस्य भयावहानि ॥१६॥

16. Having raised chest, neck and the head, and kept the body straight and having fixed his senses with the mind in the heart, the wise should cross the terrible currents of the ocean of the world with the help of the boat of God.

As in the previous verse suitable place for worship of God has been indicated, similarly in this verse we find an indication of the suitable posture at the time of worship. If one sits erect with his chest, neck and head raised, there will be no physical or mental disturbance; therefore having sat in this posture at the time of the worship, one should fix the activities of the mind and senses into the heart without letting them to be engaged in the various external matters and unite his soul and mind with the Supreme Soul and attain the object of life by concentrating the love of his heart to God.

16. This verse has also been taken from the Swetaswatara Upanishad II. 8. The last four verses of this chapter,—two from the Mundaka and two from the Swetaswatara, explain the method of worshipping and meditating on God and would, accordingly, have been more appropriately included in the third chapter.

CHAPTER VIII

[64]

विश्वतश्चक्षुरुत विश्वतोमुखो
विश्वतोबाहुरुत विश्वतस्पात् ।
संबाहुभ्यां धमति सम्पतत्रै-
र्द्यावाभूमी जनयन् देव एकः ॥१॥

सर्व्वत्र चक्षुंषि विद्यन्ते अस्येति 'विश्वतश्चक्षुः' 'उत' तथा सर्व्वत्र मुखानि विद्यन्त अस्येति 'विश्वतोमुखः' सर्व्वत्र बाहवो विद्यन्ते अस्येति 'विश्वतोबाहुः' 'उत' सर्व्वत्र पादा विद्यन्ते अस्येति 'विश्वतस्पात्'। सः परमेश्वरः बाहुभ्यां 'सं' धमति' संधमति संयोजयति मनुष्यान् 'पतत्रैः' पतत्रैः संधमति पक्षिणः 'द्यावाभूमी' द्यावापृथिवी 'जनयन्' सृष्टवान् 'देवः एकः' ॥१॥

1. Everywhere are His eyes, everywhere His face, everywhere His arms and everywhere His feet. He unites arms to the human body and wings to the body of birds. The one God has created the heaven and the earth.

His eyes are everywhere. He witnesses everything. He sees equally the ins and outs of all. The deepest darkness of the dark night cannot obstruct his vision. His face is everywhere. The sinners see His terrible face. The virtuous see His benign countenance giving encouragement. His arms are everywhere. His wisdom and His power are manifest in all the works of this universe. His feet are everywhere. He exists everywhere in His fullness. He unites arms to the human body and wings to the body of birds. He has given such body and limbs to each creature as is necessary for its life and development. The one God has created the heaven and the earth.

1. In this chapter the Omnipresence of God is emphasised and the first verse has been taken from the Swetaswatara Upanishad III. iii. 3. The divine Omni-presence is indicated by declaring that his eyes are everywhere, his hands are everywhere and his foot are everywhere. He has also fashioned the bodies and limbs of all creatures according to their needs.

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सर्व्वतःपाणिपादन्तत् सर्व्वतोऽक्षिशिरोमुखम् ।
सर्व्वतःश्रुतिमल्लोके सर्व्वमावृत्य तिष्ठति ॥२॥

सर्व्वतः पाणयः पादाश्च यस्य 'तत्' 'सर्व्वतः पाणिपाद' सर्व्वतोऽक्षीणि शिरांसि मुखानि च यस्य तत् 'सर्व्वतोऽक्षिशिरोमुखं' 'सर्व्वतः' श्रुतिः श्रवणमस्येति 'श्रुतिमत्' लोके प्राणिनिकाये 'सर्व्वमावृत्य' संव्याप्य 'तिष्ठति' ॥२॥

2. Everywhere are His hands and feet. Everywhere His face, eyes and head. His ears are everywhere. He exists pervading the entire universe.

Knowing Him to be present everywhere, O men! be earnest in well-doing and desist from evil action.

2. This verse also has been taken from the Swetaswatara Upanishad III. 16. and is exactly of the same import as the preceding one.

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सर्व्वाननशिरोग्रीवः सर्व्वभूतगुहाशयः ।
सर्व्वव्यापी स भगवान् तस्मात् सर्व्वगतः शिवः ॥३॥

सर्व्वाणि आननानि शिरांसि ग्रीवाश्चास्येति 'सर्व्वाननशिरोग्रीवः' सर्व्वेषां भूतानां गुहायां हृदये शेते इति 'सर्व्वभूतगुहाशयः' 'सर्व्वव्यापी' च 'सः' 'भगवान्' ईश्वरः यस्मादेवं 'तस्मात्' 'सर्व्वगतः' 'शिवः' मङ्गलः ॥३॥

3. This God whose head and face and neck are everywhere dwells in the heart of every creature. This God is all-pervading and therefore He is within all and beneficent.

All-pervading and all-witnessing God is always present in the hearts of all. He has created this wonderful universe for the good of all creatures. Whatever good one gets, comes from that beneficent God. He is the giver of our knowledge, happiness and salvation. He is the dispenser of all good unto us. He is the source of all good.

3. This verse is also taken from the Swetaswatara Upanishad III. 11. and repeats the idea of the previous verses with the addition that God dwells in the hearts of all.

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अपाणिपादो जवनो ग्रहीता
पश्यत्यचक्षुः स शृणोत्यकर्णः
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता
तमाहुरग्र्यं पुरुषं महान्तम् ॥४॥

'अपाणिपादः' 'जवनः' दूरगामी 'ग्रहीता' यदुपादेयं तस्य। 'पश्यति' सर्व्वं 'अचक्षुः' अपि सन् 'सः शृणोति अकर्णः' अपि। 'सः वेत्ति वेद्यं' अमनस्कोऽपि सर्व्वज्ञत्वात् 'न च तस्य अस्ति वेत्ता' 'तम् आहुः' 'अग्र्यं' प्रथमं सर्व्वकारणत्वात् 'पुरुषं' पूर्णं 'महान्तम्' ॥४॥

4. He has no hands yet He catches everything. He has no feet yet He goes. He has no eyes yet He sees. He has no ears yet He hears. He knows everything that is knowable but there is none who knows Him. The wise speak of Him as the first and the great person.

He has not hands and feet and other organs like those of finite creatures. But the functions of hands feet etc. are performed by His unthinkable divine power.

4. This verse which has been taken from the Swetaswatara Upanishad III. 19., explains the idea of the previous verses. In the previous verses it was said that his eyes and feet are everywhere. In this verse the Rishi explains that he has not indeed eyes, hands etc. like created beings but the functions of these organs are performed by his divine power which is beyond our comprehension.

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य एष सुप्तेषु जागर्त्ति कामं
कामं पुरुषो निर्म्मिमाणः।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते
तस्मिँल्लोकाः श्रिताः सर्व्वे तदु नात्येति कश्चन ॥५॥

'यः एषः' पुरुषः सुप्तेषु प्राणिषु 'जागर्त्ति' न स्वपिति कथं 'कामं कामं' तत्तमभिप्रेतम् अन्नपानाद्यर्थं 'निर्म्मिमाणः' निष्पादयन्। तत् 'एव' 'शुक्रं' शुभ्रं शुद्धं 'तत् ब्रह्म' नान्यत् गुह्यं ब्रह्मास्ति 'तत् एव' 'अमृतं' अविनाशि 'उच्यते' किञ्च पृथिव्यादयः 'सर्व्वे' 'लोकाः' 'तस्मिन्' ब्रह्मणि 'श्रिताः' आश्रिताः सर्व्वलोककारणत्वात् तस्य। 'तत्' ब्रह्म 'उ' 'न' अत्येति' 'अतिवर्त्तते 'कश्चन' कश्चिदपि ॥५॥

5. When all creatures are asleep that Perfect Person is awake making one desirable thing after another according to the needs of all. He is spoken of as the Holy, the Immortal and the Infinite. All worlds are established in Him. None can go beyond Him.

Whether we are awake or asleep He is ever awake, and is dispensing our various needs. Even when we cease from labour for providing for our own needs, He does not cease. He is constantly doing good unto us.

5. This verse has been taken from the Kathopanishad V. 8. It amplifies the idea of God's activity. God is working for the good of all creatures even when they are not aware of it.

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अणोरणीयान् महतो महीयान्
आत्मा गुहायां निहितोऽस्य जन्तोः।
तमक्रतुं पश्यति वीतशोको-
धातुः प्रसादान्महिमानमीशम् ॥६॥

'अणोः' सूक्ष्मादपि 'अणीयान्' अणुतरः 'महतः' 'महीयान्' महत्तरः। सच 'आत्मा' परमेश्वरः 'अस्य जन्तोः' प्राणिजातस्य 'गुहायां' हृदये 'निहितः' स्थितः। 'तम्' 'ईशम्' 'अक्रतुं' विषयभोगसङ्कल्परहितं अस्य च 'महिमानं' 'पश्यति' यः सः 'वीतशोकः' 'धातुः' ईश्वरस्य 'प्रसादात्'। प्रसन्ने हि परमेश्वरे तद्याथात्म्यज्ञानमुपपद्यते ॥६॥

6. The Supreme Spirit is finer than the finest and larger than the largest. He dwells in the cave (of the heart) of creatures. One who has overcome all sorrows sees by His grace that God who is above all desires for enjoyments, and His majesty.

He is subtler than our soul and larger than the boundless sky. We have not to travel far to see Him. He dwells in our heart, mind and soul. He is free from all desires of enjoyment, ever

contented and blissful. The seeker [after truth] who sees Him becomes free from sorrow; when one is steeped in His love, he has no other wants.

6. This verse is to be found in the Katha Upanishad II. 20., in the Swetaswatara Upanishad III. 20 and in the Taittiriya Aranyaka. The Swetaswatara as well as the Taittiriya Aranyaka read अक्रतुं for अक्रतुः Maharshi Devendranath has taken the reading of the Swetaswatara but the reading of the Katha Upanishad is undoubtedly more correct, for the adjective, 'free from desire of enjoyment,' is more appropriate in the case of the devotee than of God. It is difficult to say to which Upanishad the verse originally belonged. The idea contained in the word, by the grace of God, is more in consonance with the spirit of the Swetaswatara Upanishad. It is therefore likelier that the verse originally belonged to the Swetaswatara Upanishad and has been subsequently interpolated in other places. The idea that God is subtler than the subtlest, larger than the largest, and dwells in the souls of men, is very common in the Upanishad literature.

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एकोवशी सर्व्वभूतान्तरात्मा
एकꣳ रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां सुखꣳ शाश्वतं नेतरेषाम् ॥७॥

स हि परमेश्वरः सर्व्वगतः स्वतन्त्रः 'एकः' 'वशी' सर्व्वं ह्यस्य जगत् वशे वर्त्तते 'सर्व्वभूतान्तरात्मा' सर्व्वेषां भूतानामन्तरात्मा 'एकं रूपं' 'बहुधा' बहुप्रकारं 'यः करोति' आत्मसत्तामात्रेण अचिन्त्यशक्तित्वात्। 'तम्' 'आत्मस्थं' स्वशरीरे आत्मनि स्थितं ये 'धीराः' विवेकिनः 'अनुपश्यन्ति' साक्षादनुभवन्ति 'तेषां' 'शाश्वतं' नित्यं 'सुखं' आनन्दलक्षणं भवति 'न इतरेषां' अनेवंविधानाम् ॥७॥

7. Those sages, that see Him who is the one Ruler, who is the indwelling Self of all, and who makes the one form manifold, directly in their own souls, theirs is abiding happiness, not of anyone else.

All are subject to Him. He is the Ruler of all. He dwells within the souls of us all. He alone has created this wonderful universe without taking the help of anybody. Though existing unmodified in His own essence, He has made His own one form manifold. He has not become anything else. He who has realised the companionship of this One Indwelling Self and the Ruler of all, having seen Him in his own soul, enjoys abiding happiness above all worldly concerns, which is not available for others.

7. This verse which continues the idea of the previous verses is taken from the Katha Upanishad V. 12. It reiterates the conception of God as the one Indwelling Spirit who has made this manifold universe. The chief emphasis in the original seems to be on the last half of the verse which declares that those who know this Indwelling Spirit can alone have abiding happiness and not others. The Swetaswatara Upanishad VI 11 & 12, has a similar idea evidently borrowed from the Katha Upanishad.

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नित्योऽनित्यानां चेतनश्चेतना-
मेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषाꣳ शान्तिः शाश्वती नेतरेषाम् ॥८॥

'नित्यः अनित्यानां' 'चेतनः' 'चेतनानां' चेतयिता सर्व्वजन्तूनाम्। किञ्च सर्व्वज्ञः सर्व्वेशः 'एकः' सन् 'बहूनां' कामिनां संसारिणाम् कर्म्मानुरूपं 'कामान्' 'यः' अनायासेन 'विदधाति' ददाति। 'तम्' 'आत्मस्थं' 'ये अनुपश्यन्ति' 'धीराः' 'तेषां' 'शान्तिः' 'शाश्वती' नित्या 'न इतरेषाम्' ॥८॥

8. He, who is the One Eternal in the midst of all transient things, who is the Consciousness of all conscious beings, who being One, dispenses unto all their desired things, those sages who see Him as dwelling in their own souls, theirs is abiding peace, others can never have it.

All things of this universe are transient. He alone is permanent. He has created all creatures endowed with consciousness. He preserves them with food. He alone is fulfilling the desires of all the innumerable creatures. In this earthly world how many creatures there are and how manifold are the needs of each one of them! He alone is fully providing for the needs of all these. He does not forget the needs of the smallest insect. Those who see the beneficent God, the Friend of all these, in the temple of their own hearts, the spring of their contentment is never dried up; it is always new and fresh. They enjoy abiding peace.

8. This beautiful verse is also taken from the Katha-Upanishad V. 13. Here we have a sublime conception of the nature of God which is in perfect harmony with the deepest thoughts of modern science and philosophy. It speaks of God as the one eternal power in the material world, as the consciousness in all conscious beings, as the Providence that provides for the needs of all creatures and finally as the Indwelling Spirit, the Soul of our souls. The reward of knowing Him is abiding peace. The Swetaswatara Upanishad VI. 13 has taken this verse also in a slightly modified form.

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यदा सर्व्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।

अथ मर्त्त्योऽमृतोभवत्येतावदनुशासनम् ॥९॥

'यदा सर्व्वे' 'प्रभिद्यन्ते' भेदमुपयान्ति विनश्यन्ति 'हृदयस्य' मनसः 'इह' जीवित एव 'ग्रन्थयः' ग्रन्थिवद्दृढबन्धनरूपाः अज्ञानप्रत्ययाः। 'अथ मर्त्त्यः अमृतः भवति' 'एतावत्' एतावन्मात्रम् 'अनुशासनम्' अनुशिष्टिरुपदेशः ॥९॥

9. When all knots of the heart are snapped here, then alone the mortal becomes immortal. Such is the instruction.

Ignorance and the net of delusion are the knots of our hearts. There is no possibility of realising the supremely holy Person until sinful desires and evil habits have been completely eradicated. When you have been able to cut asunder these knots of the heart difficult to be cut, then you will know that you have become a traveller of the good path by following which one can come near Him and can enjoy without fear His constant companionship in supreme bliss—that you have attained the Supreme Person having overcome death. Such is the message, such is the instruction.

9. This last verse of the chapter indicates the manner of realising the supreme goal or immortality spoken of in the previous verses. It declares emphatically that unless the evil habits, and sinful desires which have been called the knots of the heart, as the human heart is tied to the world by them, have been cut asunder it is not possible to attain immortality. This verse has been taken from the Katha Upanishad VI. 15. The Mundaka Upanishad also has a similar verse where along with the knots of the heart doubts have been mentioned and they are said to be capable of removing only when one sees the Supreme God.

CHAPTER IX.

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द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥१॥

'द्वा' द्वौ 'सुपर्णा' सुपर्णौ शोभनपतनौ पक्षिणौ 'सयुजा' सयुजौ सहैव सर्व्वदा युक्तौ 'सखाया' सखायौ आत्मानौ जीवपरमेश्वरौ 'समानम्' अविशेषम् अधिष्ठानतया एकं 'वृक्षं' उच्छेदसामान्यात् शरीरं 'परिषस्वजाते' परिष्वक्तवन्तौ। 'तयोः' वृक्षं परिष्वक्तयोः 'अन्यः' एकः जीवः 'पिप्पलं' कर्म्मनिष्पन्नं फलं 'स्वादु' यथा भवति तथा 'अत्ति' भक्षयति उपभुङ्क्ते। 'अनश्नन्' अभुञ्जानः 'अन्यः' इतरः नित्यशुद्धबुद्धमुक्तस्वभावः सर्व्वज्ञः भोज्यभोक्त्रोः प्रेरयिता 'अभिचाकशीति' पश्यत्येव केवलम्। दर्शनमात्रं हि तस्य प्रेरयितृत्वं राजवत् ॥१॥

1. Two beautiful birds are sitting on one tree ; they are always together and are friends of each other ; one of them eats fruits in happiness while the other looks at it without eating.

The two beautiful birds are the human soul and the Supreme Soul. The human soul has become beautiful at the reflection of the beauty of the Supreme Soul. The human soul is always united with the inmost Supreme Soul ; there is not even the interval of space between them. They both are in this body and are friends of each other. The Supreme Soul, as the witness, gives unto the human soul the fruits of his actions. The human soul enjoys them. The Supreme Soul is tending the human soul by giving it love. The human soul does actions dear unto him in love living in this world. The Supreme Soul is the creator and the human soul is the created. The Supreme Soul is the ruler and the human soul is subject unto Him. The Supreme Soul is the giver and the human soul is the enjoyer. The Supreme Soul is our one helper. By His favour we enjoy the happiness of the world, contentment of the soul and divine bliss. The human soul dwelling in the nest of

body grows under the wings of the universal Mother and when fit, being liberated from the body, shall eternally move with Her as Her follower.

1. The ninth chapter indicates the relationship of the human soul with God. Maharshi Devendranath had a strong aversion against the Monism of Sankara type which identifies the human soul which is distinct from God though of the same nature with God. For this view he found support in this well-known verse of the Rigveda I-164-20, which has been adopted by the Munduka Upanishad III-i-1., and also by the Swetaswatara IV-6. It describes the human soul and the Divine as two birds dwelling on the same tree, of whom the one, the human soul, eats the sweet fruits of the tree while the other looks at it without eating. This is understood to symbolise the relationship of human soul and God; though dwelling together in the same tree which is the human body and eternally united, the human soul alone eats the fruits of the tree, that is to say, enjoys the fruits of his action, while his companion, God, only looks at it without eating the fruits which means the results of man's actions, good or bad, do not attatch to God though He is eternally united to man. This verse is undoubtedly an emphatic declaration against the Monism of Sankara, and Maharshi has naturally adopted it in his exposition of the relationship of God and man.

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समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥२॥

'समाने वृक्षे' एकस्मिन् शरीरे 'पुरुषः' भोक्ता जीवः कामकर्मफलरागादिगुरु-भाराक्रान्तः 'निमग्नः'। अतः 'अनीशया' पुत्रो मम विनष्टो हता मे भार्या किं मे जीवितेन इत्येवं दीनभावोऽनीशा तया 'शोचति' सन्तप्यते 'मुह्यमानः' अनेकैरनर्थप्रकारैरविवेकतया चिन्तामापद्यमानः । 'जुष्टं' सेवितमनेकैः 'यदा' यस्मिन् काले 'पश्यति' ध्यायमानः 'अन्यम् ईशं' सर्वस्य जगतः असंसारिणम् अशनाया पिपासा-शोकमोहजरामृत्युधर्मातीतम् 'अस्य च' परमेश्वरस्य 'महिमानं' विभूतिम् इति 'वीतशोकः' तदा भवति ॥२॥

2. Though sunk (dwelling) in the body, the human soul alway mourns, being depressed as helpless but he becomes free from sorrow when he sees the other, the adored Lord and His Majesty.

Grief overtakes us at every step, when forgetting God we are immersed in the world with a view to enjoy the worldly pleasures. But when we see in love the All-adored God and His Majesty and are engaged in the performance of the law of righteousness appointed by Him in faith and reverence, then there is no more sorrow. Then arises the supreme joy.

2. This verse, which is to be found in the Mundaka Upanishad VII. i. 2 and the Swetaswatara Upanishad IV. 7., continues the idea of the previous verse. It explains why, though eternally united with God, the human soul is subject to sorrow and suffering which are said to be due to '*Anisha*', which literally means "not being lord" or "being impotent."

[75]

यदा पश्यः पश्यते रुक्मवर्णं
कर्त्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय
निरञ्जनः परमं साम्यमुपैति ।
महान्तं विभुमात्मानं मत्वा धीरोन शोचति ॥३॥

'यदा' यस्मिन् काले 'पश्यः' पश्यति यः सः विद्वान् साधकः 'पश्यते' पश्यति 'रुक्मवर्णं' रुक्मस्येव ज्योतिरस्य स्वयं ज्योतिःस्वभावं नित्यचैतन्यरूपं 'कर्त्तारं' 'सर्वस्य जगतः ईशं' पुरुषं 'ब्रह्मयोनिं' ब्रह्म च तद्योनिश्चासौ ब्रह्मयोनिः तम् । 'तदा' सः 'विद्वान् पुण्यपापे' 'विधूय' निरस्य 'निरञ्जनः' निर्लेपः विगतक्लेशः 'परमं' प्रकृष्टं 'साम्यं' समताम् 'उपैति' प्रपद्यते 'महान्तं' 'विभुं' व्यापिनम् 'आत्मानम्' ईश्वरं 'मत्वा' 'धीरः' धीमान् 'न शोचति' ॥३॥

3. When the wise devotee sees the self-manifest perfect God, who is the Cause, the Lord and the Ruler of the universe, he attains supreme equanimity leaving behind sin and righteousness without being attached (to them). The wise having known the great All-pervading Supreme Spirit, do not grieve.

When the wise righteous worshipper of God sees Him face to face with the eye of knowledge, then having attained Him, he is liberated from sins and does not do any action with the desire of enjoying the rewards of holiness. He does works dear unto Him for the good of humanity and love of God without

attachment to the world. When the Lord takes His seat in the heart, then the desires of the mind become restrained and the heart becomes purified having attained the spirit of equality. The wise having known Him do not grieve being deluded by sorrow.

3. This verse which is the continuation of the previous two verses is from the Mundaka Upanishad III. i. 3. further amplifies the idea of how man becomes free from suffering by the knowledge of God. The last line is taken from the Kathopanishad I. ii. 21 and corroborates the idea of the previous portion.

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परमेवाक्षरं प्रतिपद्यते सयोह वै
तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते ॥४॥

'परम् एव अक्षरं' सत्यं पुरुषाख्यं 'प्रतिपद्यते' प्राप्नोति 'सः' 'यः ह वै' 'तत्' 'अच्छायं' तमोवर्जितम् 'अशरीरं' शरीरवर्जितम् 'अलोहितं' लोहितादिगुणवर्जितं 'शुभ्रं' शुद्धम् 'अक्षरं' ब्रह्म 'वेदयते' विजानाति ॥४॥

4. He who knows that eternal holy supreme God who is without shadow, without body, without qualities such as red etc, attains that deathless Person.

God is present always and everywhere. Those who try to know Him with a pure heart, attain Him.

4. This verse taken from the Prasna Upanishad IV. 10. further indicates the result of knowing God.

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अदृष्टमव्यवहार्यमग्राह्यमलक्षणम्-
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतम् ॥५॥

सत्यं ज्ञानमक्षरम् 'अदृष्टम् अव्यवहार्यम्' 'अग्राह्यं' कर्मेन्द्रियैः 'अलक्षणम्' अलिङ्गम् 'अचिन्त्यम्' 'अव्यपदेश्यं' शब्दैः। एकः जगत्कारणं ब्रह्मास्तीति आत्मनः प्रत्ययः सारं प्रमाणं यस्याधिगमेन तत् 'एकात्मप्रत्ययसारं' प्रपञ्चस्य संसारस्य उपशमः उपरतिः निवृत्तिः यत्र तं 'प्रपञ्चोपशमं' संसारधर्मातीतं 'शान्तं' 'शिवम्' 'अद्वैतम्' एकम् ॥५॥

5. God is beyond the ken of eyes, beyond the reach of the senses. He cannot be indicated by any signs or sounds. He is

beyond the reach of thought. He can be known by intuition alone. He is above the phenomenal existence. He is undisturbed, beneficent and without a second.

That God who is the Infinite Intelligence, cannot be seen by eyes nor grasped by hands neither can He be imagined by the mind. He cannot be comprehended by the understanding like finite objects. He reveals himself only in the pure innate knowledge. By trust in our self-knowledge we believe in the existence of that person, manifest only in knowledge, who is the True, the Beautiful, and the Good. The self trusts in the existence of the Perfect, Infinite, Immortal and Uncreated Person who is manifest to (intuitive) knowledge. Truth is revealed in intuitive knowledge and our Self trusts in that Truth. So this natural intuition is the only (ultimate) means of proving the existence of God. When the Infinite Person is revealed in our innate knowledge through intuition, our understanding finds proof of His wisdom in the creation of the universe and makes known unto us His beneficent purpose. Though our infinite understanding cannot fully comprehend the Infinite Person, yet it greatly confirms our intuitive knowledge (of Him). There fore the seeker after God desirous of salvation should never neglect the cultivation of understanding by the study of the mystery of the world, inner and outer. When the understanding is cultivated we can clearly and thoroughly realise the meaning and scope of intuition and innate knowledge.

He by whom the universe has been created and is regulated, is above all phenomenal existence. He has no mental faculties such as love, hatred etc.; therefore He is undisturbed. He is beneficent. He is constantly ruling the universe for the good of all. He is without a second ; there is none superior or equal to Him.

5. This verse which has been taken from the Mandukya Upanishad VII., indicates the source of knowledge of God. It declares that God cannot be known by the senses or the understanding but He is revealed only in intuitive knowledge, *Atma-Pratyaya.* Here the fundamental question of theology has been raised. The writer of the Upanishad declares that the ultimate source of the knowledge of God is intuition. Maharshi Devendranath like the Rishi of the Mandukya Upanishad held intuition to be the ultimate source of knowledge.

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तदेतत् प्रेयः पुत्रात् प्रेयो वित्तात्
प्रेयोऽन्यस्मात् सर्व्वस्मात् अन्तरतरं यदयमात्मा ॥६॥

'तत् एतत्' ब्रह्म अन्तरं 'प्रेयः' प्रियतरं 'पुत्रात्', तथा 'प्रेयः वित्तात्' हिरण्यरत्नादेः तथा 'प्रेयः अन्यस्मात्' यत् यत् लोके प्रियत्वेन प्रसिद्धं तस्मात् 'सर्व्वस्मात्' अन्तरतरात् 'अन्तरतरं' 'यत् अयं आत्मा' यदेतत् ब्रह्म। यो हि लोके निरतिशयः प्रियः सर्व्वयत्नेन लब्धव्यो भवति तदेतत् ब्रह्म सर्व्वलौकिकप्रियेभ्यः प्रियतमं तस्मात् तल्लाभे महान् यत्न आस्थेयः ॥६॥

6. The Supreme Spirit who is the nearest to all, is dearer than son, dearer than wealth, dearer than everything else.

We have no more sincere and dearer friend than He.

6. This verse which is taken from the Brihadaranyaka I. iv. 8. describes in beautiful language the intimate relationship between God and Man. God is declared to be dearer than any earthly possession, even than a son. Here the sage not only speaks of the knowledge of God but of the love of God.

[79]

स योऽन्यमात्मनः प्रियं ब्रुवाणं
ब्रूयात् प्रियं रोत्स्यतीति ईश्वरो ह तथैव स्यात् ॥७॥

'सः यः' कश्चित् ब्रह्मप्रियवादी 'आत्मनः' ब्रह्मणः सकाशात् 'अन्यं' पुत्रादिकं 'प्रियं ब्रुवाणं' 'ब्रूयात्' किम् ब्रूयात् तवाभिमतं पुत्रादिलक्षणं प्रियं 'रोत्स्यति' आवरणं प्राणसंरोधनं प्राप्स्यति विनङ्क्ष्यति इति। सः 'ईश्वरः' समर्थः पर्य्याप्तोऽसावेवं वक्तुं 'ह'। 'तथा' एव स्यात् यत्तेनोक्तं प्राणसंरोधनं तत् प्राप्स्यति ॥७॥

7. A Thiest may say to a man who regards anything else dearer than God that the thing that is dear to you shall perish; he (the theist) has the right to say so. Indeed what he says comes to be true.

Son, wife, wealth and all else are transitory. Some day or other we shall be separated from these dear things of this world, but we shall never be separated from the dearest, and nearest Supreme Spirit either in this world or in the next. It is an indisputable

truth that whoever calls anything else dearer than God, his dear thing shall perish. The wise worshippers of God have the right to give this advice to worldly persons; and those who do not accept their advice come to grief. The Supreme Spirit who is nearer than all and is the source of good, is the dearest. If we love Him we cannot but love all that is dear to him. We shall then have great love and affection for those whom He has commanded us to love specially for the good of this world. But pure and just love never leads us to love anything else dearer than God and be adicted to it.

7. This verse is a continuation of the previous verse from the Brihadaranyaka Upanishad. It indicates the foolishness of considering any earthly thing as dearer than God. Those who do so are sure to come to grief.

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आत्मानमेव प्रियमुपासीत।
स य आत्मानमेव प्रियमुपास्ते
न हास्य प्रियं प्रमायुकं भवति ॥८॥

उज्झित्वा अन्यत् प्रियं 'आत्मानम् एव' ब्रह्मैव 'प्रियं उपासीत'। 'सः यः' 'आत्मानम् एव' ब्रह्मैव 'प्रियम् उपास्ते' 'न ह अस्य प्रियं' 'प्रमायुकं' प्रमरणशीलं 'भवति' ॥८॥

8. The Supreme Spirit alone should be worshipped as the dear one. Whoever worships the Supreme Spirit alone as the dear one, his object of love never perishes.

He, who has planted the tender plant of the flower of love in the garden of our mind, should worship Him with that flower of love, having carefully nurtured it. The object of his love, whose dearest is the deathless God, never perishes. There is no possibility of separation from Him at any time.

8. This is the concluding portion of the same verse I. iv. 8 from the Brihadaranyaka Upanishad. It enjoins the worship of God as the Dearest. Those who worship God as the Dearest, shall have not the pessibility of being separated from the Dearest.

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आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ॥९॥

प्रीतिरात्मन्येव मुख्या तस्मात् 'आत्मा वै अरे' 'द्रष्टव्यः' दर्शनार्हः जगद्रूपकार्य्यद्वारेण 'श्रोतव्यः' आचार्य्यतः 'मन्तव्यः' तस्मात् ततः 'निदिध्यासितव्यः' निश्चयेन ध्यातव्यः ॥९॥

9. The Supreme Spirit should be seen, heard, thought and meditated upon.

The Supreme Spirit should be seen, that is to say, having perceived His knowledge, power and glory in the universe, He should be known as existing everywhere as the life of all, and words of instruction descriptive of His glory should be very reverently heard from religious teachers. Having perceived His majesty in the universe and heard of His glory from religious teachers, one should again and again study and think and afterwards should meditate upon them and establish his soul in Him, having been assured of His existence.

9. This short pregnent verse is taken from the very remarkable conversation between Yajnyavalkya and Maitreyi which is to be found in the Brihadaranyaka II. iv. 5 and also in IV. v. 6. The accounts are almost identical. The present verse is the concluding part of the conversation in II. iv. 5, where Yajnyavalkya having declared with great emphasis that husband, wife, and children are all dear not for their own sake but for the sake of the Supreme Spirit, concludes with this injunction that "the Supreme Spirit should be seen, heard, thought and meditated upon." It has become the sourse of the method of deep spiritual illumination in the subsequent Hindu religious thought which has been specified as hearing, thinking, and meditating. It will be noted, the first element in the first verse, namely, 'seing,' that has been dropped in the subsequent literature. Hearing, thinking and meditating are well-known processes in spiritual culture which are easily understood, but the term, 'seeing,' in this verse is somewhat ambiguous. The word is often used in connection with the process of God-realisation both in the Upanishads and the other religious literature. But there it indicates a stage which should come after hearing, thinking and meditating. But in the present context it is mentioned as the first, and does not evidently refer to 'God-vision,' the direct perception of God, but means realising God in the wonderful marvels of the universe. Maharshi Devendranath understood it in this sense.

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स वा अयमात्मा सर्व्वेषां भूतानामधिपतिः सर्व्वेषां भूतानाᳬ राजा ॥१०॥

'सः वै अयम्' अयः 'आत्मा' 'सर्व्वेषां भूतानां अधिपतिः'। 'सर्व्वेषां भूतानां राजा' ॥१०॥

10. That Supreme Spirit is the King and Lord of all beings.

He is keeping all within the bounds of law and has been eternally dispensing the deserved rewards and punishments to all.

10. This short verse has also been taken from the Brihadaranyaka II. v. 15 and simply says that *Atman* is the Lord and Ruler of all.

[83]

तद्यथा रथनाभौ च रथनेमौ चाराः सर्व्वे समर्पिताः ।
एवमेवास्मिन्नात्मनि सर्व्वाणि भूतानि सर्व्वे देवाः सर्व्वे लोकाः
सर्व्वे प्राणाः सर्व्व एत आत्मानः समर्पिताः ॥११॥

'तत् यथा रथनाभौ च रथनेमौ च अराः सर्व्वे समर्पिताः'। 'एवम् एव' 'अस्मिन् आत्मनि' जन्मादिविक्रियारहिते 'सर्व्वाणि भूतानि' 'सर्व्वे देवाः' 'सर्व्वे लोकाः' 'सर्व्वे प्राणाः' 'सर्व्वे एते आत्मानः' प्रतिशरीरानुप्रवेशिनो जीवाः 'समर्पिताः' ॥११॥

11. As in the nave and felly of the wheel the spokes are fastened, so in that Supreme Spirit all beings, all deities, all worlds, all lives, and all creatures are fastened.

All things like water, air, fire, spiritual beings higher than men inhabiting other worlds, sun, moon, stars and other planets, lives of animals, innumerable creatures living in countless worlds, all exist in the Supreme Spirit.

11. This verse is the concluding portion of the previous verse from the Brihadaranyaka Upanishad II. v. 15. With the help of a simile it beautifully brings out the idea that God is all in all.

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युजे वां ब्रह्म पूर्व्यं नमोभिः ।
अनादिमत्त्वं विभुत्वेन वर्त्तसे
यतो जातानि भुवनानि विश्वा ॥१२॥

'युजे' अहं समादधे 'वां' वः युष्माकं कारणभूतं 'ब्रह्म' अस्माकमपि 'पूर्व्यं' पूर्व्वं चिरन्तनं 'नमोभिः'। 'त्वं अनादिमत्' आद्यन्तशून्य परमात्मन् 'त्वं विभुत्वेन' व्यापकत्वेन 'वर्त्तसे' 'यतः' त्वत्तः 'जातानि भुवनानि' 'विश्वा' विश्वानि ॥१२॥

12. With salutation, I unite my soul with the eternal God of yours and mine. Oh thou Infinite! Thou dost pervade everywhere. All these worlds are born from thee.

The Theistic Teacher says to his disciples with salutation, "I meditate on the Eternal Spirit; do thou meditate on Him with me".

12. This verse is made up of two verses from the Swetaswatara Upanishad. The first portion युजे to नमोभिः is taken from the Swetaswatara II. 5., which is in its turn taken from the Rig Veda X. 13. 1. The remainder is from the Swetaswatara IV. 4.

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इहैव सन्तोऽथ विद्मस्तद्वयं
न चेदवेदिर्महती विनष्टिः ।
य एतद्विदुरमृतास्ते भवन्ति
अथेतरे दुःखमेवापियन्ति ॥१३॥

'अथ' 'इह एव सन्तः' अहो 'वयं' कृतार्थाः 'तत्' ब्रह्म 'विद्मः' विजानीमः। तत् 'न चेत्' वेदितवन्तो वयं ततोऽहम् 'अवेदिः' स्याम्। वेदनं वेदः वेदोऽस्यास्तीति वेदी। वेद्येव वेदिः न वेदिः अवेदिः। यद्यवेदिः स्यां को दोषः स्यात्। 'महती विनष्टिः' विनाशनम्। अहो वयमस्मान्महतो विनाशनान्निर्मुक्ताः यत्तत् ब्रह्म वयं विदितवन्तः। 'ये एतत् विदुः अमृताः ते भवन्ति'। 'अथ' ये पुनर्नैव ब्रह्म विदुः ते 'इतरे' ब्रह्मविदोऽन्ये 'दुःखम् एव' 'अपियन्ति' प्रतिपद्यन्ते ॥१३॥

13. We have known Him even while still here. Had we not known Him, there would have been a great calamity. Those who know Him become immortal. All else come to grief.

How wonderful! We have known Him while still here. Though sunk in and covered by the darkness of this world our eye of knowledge has been able to receive the rays of the knowledge of truth; and our heart has been liberated from sin and suffering by bestowing its pure ove unto Him. What can be more wonderful than this? We are blessed in this. He has created various other kinds of creatures on this earth, but has not given unto them this power and privilege. In His great mercy, He has vouchsafed unto us these privileges. We are blessed; we have inherited all fortunes by this. Had we not known Him, had we not been united with Him in abiding indissoluble relationship, we would have been very miserable; where then would we have found rest in the ocean of dangers of this world? Having received cruel blows from men, where could we find peace? Who would save us from sin and suffering and from the fear of death?

13. This verse has been taken from the Brihadaranyaka IV. iv. 14. It speaks of the great blessing of knowing God. There is a similar verse in the Kenopanishad possibly borrowed from the Brihadaranyaka, which has been already commented upon. See p. 33.

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ततो यदुत्तरतरं तदरूपमनामयम् ।
य एतद्विदुरमृतास्ते भवन्ति अथेतरे दुःखमेवापियन्ति ॥१४॥

'ततः' कार्य्यात् उत्तरं कारणं ततोऽप्युत्तरं 'उत्तरतरं' कारणस्य कारणं 'यत्' ब्रह्म 'तत्' 'अरूपं' रूपरहितं 'अनामयं' रोगरहितम्। 'ये एतत् विदुः' 'अमृताः' अमरणधर्म्माणः 'ते भवन्ति' 'अथ इतरे' ये तद् ब्रह्म न विदुस्ते 'दुःखम् एव अपियन्ति' ॥१४॥

14. He who is the Cause of causes, is without form and without suffering. Those who know Him become immortal; all else come to grief.

The Supreme God is the Cause of the causes from which all effects in this world are produced. He is without form and without decay. Those who are united with Him in indissoluble relationship having seen Him with the eye of knowledge, become immortal. No one besides them can overcome the sorrows and sufferings of this world.

14. This verse is taken from the Swetaswatara III. 10. It confirms the idea of the previous verse in exactly the same language and may have been borrowed from the Brihadaranyaka.

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तत: परं ब्रह्म परं बृहन्तं
यथा निकायं सर्व्वभूतेषु गूढ़म् ।
विश्वस्यैकं परिवेष्टितार-
मीशं तं ज्ञात्वाऽमृता भवन्ति ॥१५॥

'तत:' विश्वकार्य्यस्य 'परं' कारणं 'परं ब्रह्म बृहन्तं' महत् 'यथा निकायं' यथा-शरीरं 'सर्व्वभूतेषु गूढ़म्' अन्तरवस्थितम् । 'विश्वस्य एकं' 'परिवेष्टितारं' स्वात्मना सर्व्वं व्याप्यावस्थितं । 'तम्' 'ईशं' परमेश्वरं 'ज्ञात्वा' 'अमृता:' 'भवन्ति' ॥१५॥

15. The Supreme God who is the cause of the universe is the greatest of all. He dwells secretly in all beings. People become immortal by knowing that One All-pervading God.

All this universe has been created by Him; therefore He is the cause of the universe and is great. He dwells constantly every where within and without. Yet no one can see Him with eyes, for He is the Spirit; Spirit can be known by spirit only. Those who know Him live constantly in His Company.

15. This verse is also taken from the Swetaswatara Upanishad III. 7., and only reiterates the idea of the previous verses.

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सर्व्वेन्द्रियगुणाभासं सर्व्वेन्द्रियविवर्ज्जितं
सर्व्वस्य प्रभुमीशानं सर्व्वस्य शरणं सुहृत् ॥१६॥

सर्व्वेन्द्रियगुणा: आभास्यन्ते प्रकाश्यन्ते येन ब्रह्मणा तत् 'सर्व्वेन्द्रियगुणाभासं' स्वयन्तु 'सर्व्वेन्द्रियविवर्ज्जितं' सर्व्वकारणरहितं । 'सर्व्वस्य' जगत: 'प्रभुम् ईशानं' 'सर्व्वस्य' 'शरणं' रक्षितृ 'सुहृत्' मित्रम् ॥१६॥

16. The qualities of all the senses are manifested through Him. But He Himself is without any senses. He is the Lord of all, the King of all, the Stay of all and the Friend of all.

He has endowed our senses with the various suitable qualities with a view to give us knowledge, happiness and power. That the eyes are satisfied by looking at the wonderful beauties of the kingdom of the Lord of the universe, that the ear is steeped in the nectar of hearing the heart-enchanting sound of the birds, and sweet music and hymns about the glory of God, that the tongue attains its object by tasting sweet things of all kinds, that the organ of smell by taking the sweet scent of innumerable varieties of flowers and the organ of touch extending over the whole body being cooled by the gentle touch of breezes fill up the cup of man's happiness, are due to God who is the source of all goodness. Because He has created various objects with qualities which can be apprehended by their respective senses, therefore we can enjoy the manifold joys given by Him. He has given us the two hands, so we can catch hold of all things; He has given us organs of movement, so we can walk everywhere; He has given us the organ of speech, so we become happy by giving expression to all the thoughts of our mind; He has made each of our senses as separate doors to this store-house of happiness. Each of our organs of knowledge and action, like springs of beneficence, has been constantly sprouting forth streams of beneficence, manifesting the wonderful glory of the One Providence who is the source of all goodness.

He has created all these marvellous senses for the benefit of the creatures and the qualities of the senses are manifested on account of His indwelling presence, but He Himself is without any of the senses. For knowledge He does not require any sense and for action He does not require any organ. Without eyes and ears He sees and hears all, and without feet and hands He goes everywhere and takes everything. He is the Lord of all, the King of all, the Stay of all and the Friend of all.

16. This verse has been taken from the Swetaswatara Upanishad III.17. The last word in the original was *Brihat*. Maharshi has changed it to ***Suhrit***, which has undoubtedly improved the sense. The first half of the verse is also found in the Bhagavadgita. It speaks of God who is manifesting all the qualities apprehended by the senses but Himself without any sense, but it does not add much to the contents of the Divine nature as already explained.

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महान् प्रभुर्व्वै पुरुषः सत्त्वस्यैष प्रवर्त्तकः ।
सुनिर्म्मलामिमां शान्तिमीशानो ज्योतिरव्ययः ॥१७॥

'महान्' 'प्रभुः' समर्थः जगदुत्पत्तिस्थितिसंहारे 'वै पुरुषः एषः ईशानः ज्योतिः' परिशुद्धो विज्ञानप्रकाशः 'अव्ययः' अविनाशी 'सत्त्वस्य' धर्म्मस्य 'प्रवर्त्तकः' प्रेरयिता। कमर्थमुद्दिश्य 'इमां' सुनिर्म्मलां 'शान्तिं' उद्दिश्य ॥१७॥

17. This Great Person is the Lord of all. This Infinite God who is the Light of knowledge has instituted righteousness for the sake of supremely pure peace.

This great Beneficent Person has not tied us to the world like beasts, by giving us only sensual pleasures, but He has made us free by giving us priceless religion. He has instituted the law of righteousness with a view to give us supremely pure peace, self-contentment which is thousand times superior to worldly pleasures. He is constantly vouchsafing unto our soul noble aspirations and moral strength. By His favour we have become entitled to salvation by being free in the strength of righteousness.

17. This verse is also taken from the Swetaswatara Upanishad III.12. Here also Maharshi has made a slight alteration in the text of the Upanishad having substituted *Shantim* for *Praptim*. Even then the verse does not give good sense. Maharshi translates '*Sattwasya*' as religion but Max Muller has rendered it as 'existence' which is no doubt the literal meaning of the word. As interpreted by Maharshi the verse declares God as the source of the law of righteousness which leads to pure peace.

CHAPTER X.

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ओमिति ब्रह्म सर्व्वेऽस्मै देवा
बलिमाहरन्ति । मध्ये वामनमासीनं
विश्वे देवा उपासते ॥१॥

'ओम् इति ब्रह्म' ओङ्कारो हि ब्रह्मप्रतिबुद्धेरारोहणायावलम्बनम् 'अस्मै' ब्रह्मणे सर्व्वे 'देवाः' 'बलिं' पूजाम् 'आहरन्ति'। 'मध्ये' 'वामनं' सम्भजनीयं सर्व्वैः 'आसीनं' 'विश्वे' सर्व्वे 'देवाः उपासते' ॥१॥

1. He who is indicated by 'Om' is Brahma. All the gods are bringing offering to him. All the gods are incessantly worshipping the Supreme Spirit worthy of worship, who is at the centre of the universe.

As this one Lord of the universe is indicated by such words as God, the great God, the great Lord, the Supreme Spirit the highest Brahma etc., so also he is spoken of as 'Om.' He who is the creator, the preserver and the destroyer, is God, is Brahman. He is the great person indicated by the symbol 'Om'. The gods dwelling in the other worlds higher than this earth are constantly adoring Him. If we wish to be great and good, then we ought to be engaged in worshipping this holy, beneficent Being, being entirely obedient and faithful to Him, kindling and directing our love towards Him.

1. In the tenth Chapter are collected together a few formulas of worshipping God. In the first verse, which has been composed of fragments from the Taittiriya Upanishad I.5, I.8 and from the Katha Upanishad V.3, is inculcated the form of worshipping God with the Formula 'Om'. This is enjoined by the example of the Gods, who are declared to be constantly worshipping Him, with the formula 'Om'. The first portion identifies 'Om' with Brahman. Originally 'Om' was perhaps a symbol or abreviation of Brahman. The Vedic teachers use to begin their conversation by reciting the symbol 'Om'. But in latter times the symbol acquired a mystic significance. The process of this transformation is preserved in the

Taittiriya Upanishad I.8 which has been translated by Max Muller as follows :—1. Om means Brahman. 2. Om means all this. 3. Om means obedience. When they have been told, "Om, speak," they speak. 4. After Om, they sing Samans. 5. After Om they recite hymns. 6. After "Om" the Adhvaryu gives the response. 7. After Om the Brahman-priest gives orders. 8. After Om he (the sacrificer) allows the performance of the Agnihotra. 9. When a Brahmana is going to begin his lecture, he says, Om. 10. "Om, may I acquire Brahman (the Veda)." He thus acquires the Veda. In the second fragment from the Taittiriya it is said that all the gods worship the Brahman. But in the original there is no mention of 'Om.' The third fragment from the Katha-Upanishad resembles the previous fragment from the Taittiriya I.5., but visualises the idea in a still more concrete form as God sitting in the middle and all the Devas standing around him. It is also to be noted that God is spoken of here as *Vamanam*. Vaman in the later Hindu theology was a form of Vishnu, a dwarf god but here possibly it meant simply adorable Maharshi Devendranath has pieced together these fragments as supporting the meditation of God with the help of the formula 'Om.'

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ओमित्येवं ध्यायथ आत्मानं
स्वस्ति वः पाराय तमसः परस्तात् ।
ओङ्कारेणैवायतनेनान्वेति विद्वान्
यत्तच्छान्तमजरममृतमभयं परञ्च ॥२॥

'ओम् इति एवम्' ओङ्कारालम्बनाः सन्तः 'ध्यायथ' चिन्तयत 'आत्मानं' ज्ञानस्वरूपं परं ब्रह्म 'स्वस्ति' निर्व्विघ्नमस्तु 'वः' युष्माकं 'पाराय' परकूलाय 'तमसः' अज्ञानतमसः 'परस्तात्' ब्रह्मस्वरूपावगमनाय इत्यर्थः। 'ओङ्कारेण एव' 'आयतनेन' 'अन्वेति' प्राप्नोति 'विद्वान्' 'यत् तत् शान्तम्' 'अजरं' जरावर्ज्जितं 'अमृतं' मृत्युवर्ज्जितं 'अभयं' 'परं' निरतिशयं 'च' ब्रह्म ओङ्काराख्यम्॥२॥

2. Meditate on the Supreme God who is indicated by 'Om and cross the darkness of ignorance without hindrance. The wise attain the Supreme God who is undisturbed, without decay, without death and without fear, by the practice of 'Om'.

Meditate on the Supreme God who is indicated by 'Om' with clear, pure knowledge. Then surely you will overcome the darkness of ignorance of the world and will attain the highest Brahman who is undisturbed, without decay, without death and without fear.

2. The second verse also is a composite one made up of fragments from the Manduka Upanishad II. 6 and the Prasna Upanishad V. 7. It likewise nculcates the meditation of God with the symbol 'Om', by which means the wise attain God.

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तत् सवितुर्व्वरेण्यं भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात् ॥३॥

'तत् सवितुः' तस्य सवितुः जगत्प्रसवितुः प्रेरकस्य सर्व्वकामानां विज्ञानानन्दस्वभावस्य अन्तर्यामिनो ब्रह्मणः 'देवस्य' द्योतनात्मकस्य परमेश्वरस्य 'वरेण्यं' वरणीयं 'भर्गः' सर्व्वपापानां भर्जनसमर्थं तेजः ज्ञानं शक्तिश्च 'धीमहि' ध्यायेम वयम्। 'धियः' बुद्धिवृत्तीः 'यः' सविता 'नः' अस्माकम् 'प्रचोदयात्' प्रेरयति सत्कर्म्मानुष्ठानाय ॥३॥

3. Let us meditate on the adorable wisdom and power of the Supreme Deity, the Creator of the universe who is sending unto us the faculties of knowledge.

He who has given birth to this world has been tending the universe like a father and mother. His incomprehensible wisdom and mighty power is constantly engaged in doing good to the innumerable creatures inhabiting the universe. He has been sending unto us the faculties of knowledge again and again in order to help us in the path of righteousness. We are liberated from all sins and sufferings by devotion to Him.

3. This is the famous formula with which every twice-born male Hindu ought to meditate on God daily. It is taken from the Rig Veda III. 62. 10. It is a noble and profound formula for the meditation of the Supreme Spirit. It realises the power and wisdom of God in human intelligence and understanding which are recognised to be inspired by the providence of God. God is no longer an outward diety moving the Sun, the moon and the stars, but an indwelling presence inspiring our mental and moral faculties.

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माहं ब्रह्म निराकुर्य्यां मा मा ब्रह्म निराकरोदनिराकरणमस्तु ॥४॥

'अहं ब्रह्म' 'मा' 'निराकुर्य्यां' न त्यजेयं 'मा' माम् उपासकं 'ब्रह्म' 'मा' 'निराकरोत्' नात्यजत्। मत्कर्तृकं ब्रह्मणः 'अनिराकरणं' अतिरस्करणं 'अस्तु' ॥४॥

4. May I not forsake God; God has not forsaken me. Let not there be forsaking (of God by me).

The merciful Father of the universe has not forgotten us in anything. We are enjoying his mercy at every moment. At every breath, we inhale the breeze of his love. He has not ever forgotten, nor shall He ever forget us in anything. He is constantly looking at us with the eye of love. So may we not forget Him. May we drink the nectar of His love with a grateful heart and be ready to cheerfully carry out the commands mercifully vouchsafed to us.

4. This verse has been taken from the Chhandogya Upanishad. I. i. and the Santipatha of the Kenopanishad. It inculcates a constant remembrance of God as He never forsakes His worshippers.

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तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथाः ॥५॥

'तं' 'वेद्यं' वेदनीयं पूर्णत्वात् 'पुरुषं' परं ब्रह्म 'वेद' 'यथा' 'वः' युष्मान् 'मृत्युः मा' 'परिव्यथाः' परिव्यथयतु। न चेत् विज्ञायते पुरुषो मृत्युनिमित्तां व्यथामापन्नाः दुःखिनः एव यूयं स्थ: अतस्तन्माभूत् युष्माकमित्यभिप्रायः ॥५॥

5. Know that Person worthy of being known so that death may not pain you.

Know that Immortal Person and love Him above all even more than yourself; then the fear of death will end for you. He who has known God and constantly lives in the company of God, has overcome the world even while here, and has been liberated from the clutches of death. What appears empty unto others is full unto Him. Calamities become the source of well-being and death is the stepping-stone to life eternal.

5. This verse has been taken from the Prasna Upanishad VI. 6. It justly affirms that one who has known God is no longer afflicted by death.

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यो देवोऽग्नौ योऽप्सु यो विश्वं भुवनमाविवेश।
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमोनमः ॥६॥

'यः देवः अग्नौ यः अप्सु' 'यः' 'विश्वं भुवनं' स्वेन रचितं संसारं 'आविवेश' प्रविष्टवान्। 'यः ओषधीषु' ओषधिषु 'यः वनस्पतिषु' 'तस्मै देवाय' परमेश्वराय 'नमः नमः' द्विर्वचनमादरार्थम् ॥६॥

6. We salute again and again the God who is in the fire, who is in the water, who has entered into the whole universe, who is in the herb and who is in the biggest forest tree.

We salute again and again the God, who dwelling within the fire, regulates it and who is present in the terrible waves of the boundless ocean, whose mercy is in the refreshing showers of the summer and is visible in the life giving herbs and forest trees, who reveals Himself everywhere in the earth, heavens and the middle regions.

6. This verse occurs in several Upanishads. It is to be found in the Swetaswatara Upanishad II. 17. The Taittiriya Samhita V. v. 9, ond Kathaka Samhita XL. 5. It comes originally from the Black Yajurveda. It marks the transition from the Vedic to the Upanishad age. The unity of God-head has been fully realised but He is still in the outside world in the fire and the water, in the heaven and the earth, but the characteristic note of the Upanishads namely the indwelling presence of God in th self or soul, has not yet been struck. As a formula for meditation or even worshipthe Gayatri is no doubt more profound. This verse however h as become very popular in the Brahmo Samaj.

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CHAPTER XI.

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अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते ॥१॥

'अशब्दं' अस्पर्शं अरूपं' 'अव्ययं' न व्येति न चीयते 'तथा अरसं' नित्यं अगन्धवत् च यत्' ब्रह्म । अविद्यमानमादिकारणमस्य तदिदम् 'अनादि' तथा अविद्यमानोऽन्तो यस्य तत् 'अनन्तं' 'महतः' महत् परिमाणात् अपि 'परं' महत् निरतिशयत्वात् 'ध्रुवं' कूटस्थं नित्यं 'निचाय्य अवगम्य 'तम्' एवम्भूतं ब्रह्मात्मानम् 'मृत्युमुखात्' मृत्युगोचरात् प्रमुच्यते' वियुज्यते ॥१॥

1. He who cannot be heard, who cannot be touched who is without form or decay, who is without taste and without smell, but who is eternal, without beginning, without end, who is greater than the greatest, by knowing that permanent (reality), man is liberated from the clutches of death.

God who is Spirit and beyond creation can never be the object of senses like the touch in the ear. He is without form, without change, Eternal and Infinite. By knowing Him, men without change, having been liberated from the clutches of death can be eternally elevated in the divine regions.

1. The eleventh chapter emphasises the difficulties of knowing God. The first verse which has been taken from the Kathopanishad I. iii. 15, says that He cannot be heard or touched or seen, that is to say, He is beyond the ken of any of the senses.

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एष सर्व्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥२॥

'सर्व्वेषु भूतेषु' 'एषः' 'गूढोऽत्मा' गूढः आत्मा प्रच्छन्नः ब्रह्मात्मा 'न प्रकाशते' असंस्कृतबुद्धेरविज्ञेयत्वात् । 'दृश्यते तु' संस्कृतया 'बुद्ध्या' 'अग्र्यया' अग्रमिव अग्र्या तया एकाग्रतयोपेतया 'सूक्ष्मया' सूक्ष्मवस्तु निरूपणपरया कैः 'सूक्ष्मदर्शिभिः' सूक्ष्मं द्रष्टुं शीलमेषां तैः पण्डितैः ।

2. This Supreme Spirit is hidden secretly in all beings, so He is not manifest. Those who can penetrate behind the appearances can see Him by their subtle intellect devoted to one thing.

The Supreme Spirit is secretly present in the force of all forces, in the life of all lives, in the soul of all souls. He is not manifest to the persons deluded with the delusions of this world. But the wise who penetrate behind the surface can, with their well-cultured intelligence applied only to Him, see the Supreme God Who is intelligence.

2. This verse is also taken from the Kathopanishad I. iii. 12. It is also to be found in the the Mahabharata, Santi Parva 245. 5. It speaks of the difficulty of knowing God as He is hidden everywhere. Superficial persons deluded with the enjoyment of worldly pleasures can never see Him. But He is manifest to the penetrating intelligence of the wise who seek him with singleness of mind.

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नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा वृणुते तनूं स्वाम् ॥३॥

'न अयम् आत्मा' ब्रह्मात्मा 'प्रवचनेन' प्रकृष्टवचनेन 'लभ्यः' ज्ञेयः 'न' अपि 'मेधया' ग्रन्थार्थधारणाशक्त्या 'न बहुना' 'श्रुतेन' श्रवणेन । केन तर्हि लभ्य इत्युच्यते । 'यम् एव' ब्रह्मात्मानम् 'एषः' साधकः 'वृणुते' प्रार्थयते 'तेन' साधकेन 'लभ्यः' । सः 'एषः' 'आत्मा' ब्रह्मात्मा 'तस्य' आत्मकामस्य 'वृणुते' प्रकाशयति पारमार्थिकीं 'स्वां' स्वकीयां 'तनूम्' ॥३॥

3. This Supreme Spirit cannot be attained by many words, nor by intelligence nor even by much hearing. The devotee who seeks Him, alone attains Him. The Supreme Spirit reveals Himself unto such a devotee.

Unless there be a keen desire and earnest effort to attain Him, it is of no avail if one has keen intelligence or listens to much instruction. Whoever seeks Him eagerly with singleness of heart like the thirsty traveller, the Supreme Spirit reveals Himself unto him. Then that devotee having attained his desire becomes pure and contented.

3. This is a very interesting verse. It is one of the many verses strewn here and there in the Upanishads on the subject of how God can be

known. The present verse is to be found in the Kathopanishad I. ii. 22 and also in the Mundaka Upanishad III. ii. 3. It is of profound significance and may be said to be unique in the Upanishad literature. There are several verses in the Upanishads which indicate the conditions, positive and negative, of attaining the knowledge of God, for example: Mundaka III. ii. 4; III. i. 5; and Kathopanishad I. ii. 23.

But the present verse is very peculiar. The first half of the verse mentions the things commonly considered necessary for the knowledge of God, but which the author rightly declares as not sufficient for knowing God. But in the second half the writer strikes a novel note. He says God is attainable by him whom He elects. This is dangerously like the doctrine of Election and Predestination of the Christian theology. The conception of Election is not altogether unknown in the Hindu theology. Something like it is to be found in the later Bhakti schools. But it is hardly to be found elsewhere in the Upanishad literature. Maharshi Devendranath has translated it as, "the devotee who seeks Him attains Him." This is clearly not correct. The subject of the verb 'वृणुते' (elects) which should properly be translated as elects or chooses, is not the devotee but God (एष) and the object of the verb is 'whom', the correlative of which is तेन (by him) which stands for the devotee. So by no means can the verse be translated as Maharshi has done perhaps on account of his repugnance with the Doctrine of Election. Maharshi's translation of the last portion of the verse is also not literal. Literally translated it means "this spirit elects him as his own body." The word प्रवचनेन has been translated by Sankara as teaching of the Vedas, and श्रुतेन as learning the Vedas.

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उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत् कवयो वदन्ति ॥४॥

'उत्तिष्ठत' हे जन्तवः ब्रह्मज्ञानाभिमुखा भवत। 'जाग्रत' अज्ञाननिद्रायाः घोररूपायाः सर्व्वानर्थबीजभूतायाः क्षयं कुरुत। कथं 'प्राप्य' उपगम्य 'वरान्' प्रकृष्टान् आचार्य्यान् ब्रह्मविदः तदुपदिष्टं सर्व्वव्यापिनं ब्रह्मात्मानं 'निबोधत' अवगच्छत। यथा 'क्षुरस्य' 'धारा' अग्रं 'निशिता' तीक्ष्णीकृता दुःखेनात्ययो यस्याः सा 'दुरत्यया' पद्भ्यां दुर्गमनीया तथा 'दुर्गं' दुःसम्पाद्यं 'पथः' पन्थानं ब्रह्मज्ञानलक्षणं मार्गं 'तत्' 'कवयः' मेधाविनः 'वदन्ति' ॥४॥

4. O creatures! arise, awake from the slumber of ignorance and having secured excellent teachers, receive knowledge from

them. The wise have called this path as difficult to tread on as (to walk on) the edge of a sharpened razor.

O creatures! arise, awake from the slumber of ignorance. How long will you remain overpowered by it and how long will you live forgetting the Supreme Treasure? Time is fleetingg, death is close at hand; forsake lethargy and procrastination. Having repaired to excellent teachers, know the Supreme Beloved, Who is the stay of all hopes. You can obtain from the teachings of good teachers what you cannot know by reading thousands of books. In order to walk in the path of God one has to cultivate his intellect, subjugate his senses, practise perseverance, elevate his spiritual faculties, and steep his mind in the love of God. Therefore this path is difficult. Still, even this path becomes easy to tread on by the grace of God and the earnestness of the devotee.

4. This verse which has been taken from the Kathopanishad I. iii. 14. may be taken as indicating the methods of knowing God. In doing so it emphasises the need of securing the proper preceptor. In the Hindu scheme of spiritual culture a very high place has been assigned to the preceptor. We have already seen (Chapter III, Verse. 1) a proper spiritual preceptor was essential for the knowledge of God. The idea is reiterated here. The path of spiritual life is admittedly very difficult to tread on successfully. The present verse postulates two essentials, namely, the wakefulness of the seeker and the help of a wise preceptor. Maharshi Devendranath has added to them the grace of God.

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तदेतद् ब्रह्मापूर्व्वं एतदमृतमभयं शान्त उपासीत ॥५॥

'तत् एतत् ब्रह्म' नास्य पूर्व्वं कारणं विद्यते इति 'अपूर्व्वम्' 'एतत् अमृतम् अभयं' 'शान्तः' सन् लोकः 'उपासीत' ॥५॥

5. There was no one before that God. He is without fear, without death. He should be worshipped with a peaceful mind.

There is no antecedent cause to Him Who is the cause of the universe. He is without beginning, without end, without death and is perfect. When one takes refuge in that Fearless, he has nothing more to fear. He would be worshipped with a peaceful mind. Peace is the dwelling-place of the Love of God. When the

mind becomes pure and calm like the quiet lake, then the spirit of God is reflected in the human soul. Otherwise, if the mind is distracted by the violent greed of wealth and hankering after fame, and if the heart is polluted by the sensual cravings, it is not possible to enjoy the supremely pure bliss in God. Therefore one should worship Him with a peaceful heart.

5. This verse which is made of fragments from the Bhrihadaranyaka II. v. 19, Chandogya I. iv. 5, and Cnandogya I. iv. 45; VIII. iii. 4; and III. xiv. 1, is hortative inculcating the precept that God should be worshipped with a tranquil mind.

CHAPTER XII.

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वृक्ष इव स्तब्धोदिवि तिष्ठत्येकः ।
तेनेदं पूर्णं पुरुषेण सर्व्वम् ॥१॥

'वृक्ष इव स्तब्धः' निश्चलः 'दिवि' द्योतनात्मनि स्वे महिम्नि 'तिष्ठति' 'एकः' अद्वितीयः परमात्मा। 'तेन' अद्वितीयेन 'पुरुषेण' पूर्णेन 'इदं सर्व्वम्' 'पूर्णं' ऐश्वर्य्येण व्याप्तम् ॥१॥

1. The one Supreme Spirit exists in His self-revealing majesty, steadfast like a tree. All this is filled by that Perfect Person.

The wheel of the universe turning round constantly and progressing gradually under the providence of God, is performing His beneficent purpose. He is fearlessly carrying out his intended beneficent purpose, Himself remaining steadfast as the witness and regulator of all. By the current of rivers the towns and the villages on the banks are being demolished; countries are being washed away by the flood; millions of creatures are falling into the jaws of death by the devastating earthquakes and storms, but the All-knowing Beneficent God remains undisturbed steadfastly turning these apparently disastrous events into sources of future progress. Even when a terrible storm with thunder and lightning raging around as if the end of the earth is close at hand, when by the terrible eruption of the volcanoes neighbouring towns and villages are burnt with thousands of men and animals, when revolution and war break out and the earth is drenched with the stream of human blood, then also He steadfastly pursues His eternal beneficent purpose, equally calm and undisturbed. He dwells in His own self-effulgent majesty. And all else live in Him as their stay, but He (does not require any stay) is independent of all. The whole universe is filled by that Perfect Person.

1. The twelfth chapter indicates the grave majesty of the Supreme Spirit. In the opening verse which is taken from the Swetaswataropanishad III. 9, the quiet steadfastness of God is emphasised. He is unmoved like a tree in the midst of all disturbances of the external world and human society.

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यथा सौम्य वयाꣳसि वासो वृक्षꣳ सम्प्रतिष्ठन्ते ।
एवꣳ ह वै तत् सर्व्वं पर आत्मनि संप्रतिष्ठते ॥२॥

'यथा' येन प्रकारेण हे 'सौम्य' प्रियदर्शन 'वयांसि' पक्षिणः 'वासो वृक्षं' वासाय वृक्षं 'संप्रतिष्ठन्ते' 'एवं ह वै तत् सर्व्वं' स्थावरजङ्गमं 'परे आत्मनि' अक्षरे ब्रह्मणि 'संप्रतिष्ठते' ॥२॥

2. Oh Beloved ! As the birds find shelter on the tree, their abode, so all things are established in that Supreme Spirit.

All things exist in Him as the all-pervading, all-sustaining refuge. His relationship with us is even of more intimate (higher) nature than that with the material world. We are under His protection as the son of his father.

2. This verse has been taken from the Prasnôpanishad IV. 7. It would seem to indicate the safety which all creatures enjoy under the protection of God. As the birds nestle safely and comfortably on a tree, so all creatures dwell safely in Him.

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एको देवः सर्व्वभूतेषु गूढः
सर्व्वव्यापी सर्व्वभूतान्तरात्मा ।
कर्म्माध्यक्षः सर्व्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥३॥

'एकः' अद्वितीयः 'देवः' द्योतनस्वभावः परमेश्वरः 'सर्व्वभूतेषु' 'गूढः' प्रच्छन्नः 'सर्व्वव्यापी' 'सर्व्वभूतान्तरात्मा' सर्व्वेषां भूतानां अन्तरात्मा अन्तर्य्यामी । 'कर्म्माध्यक्षः' सर्व्वप्राणिकृतविचित्रकर्म्मणामध्यक्षः । सर्व्वाणि भूतानि अधिवासयतीति 'सर्व्वभूताधिवासः' प्रतिष्ठा सर्व्वस्य जगतः 'साक्षी' सर्व्वद्रष्टा 'चेता केवलः' असङ्गः 'निर्गुणः च' सत्त्वादिगुणरहितश्च ॥३॥

3. The one God dwells secretly in all things ; He is all-pervading, and is the inmost Spirit of all beings. He superintends all actions and is the Refuge of all Creatures. He is the Consciousness, the Witness, and is without any associate and is above all qualities found in created beings.

He who is the Lord of this Earth is also the Master of the sun, moon, planets and the stars. He who is my creator and master is also the creator and master of the whole universe. That one God, dwelling unseen in all creatures, is ruling the limitless Universe. He is All-pervading and is the inmost Self of all ; He is existing in his fullness in all created souls. He is the Witness and Supervisor of all actions. He is everywhere and sees everything. He is not only an indifferent Witness, but as a Supervisor of all our actions, gradually leads us into the path of progress by distributing rewards and punishments according to our desires. Though All-pervading and Master of all, He is not attached to anything and is without any associate. He is above all physical and mental qualities found in the created beings.

3. This verse which has been taken from the Swetaswatara Upanishad VI. 11., further specifies the relation of God with the Creation, more specially with human beings. In the previous verse of the Swetaswatara Upanishad, Creation of the Universe is compared with the weaving of the web by the spider out of its own body.

यस्तूर्णनाभ इव तन्तुभिः प्रधानजैः ।
स्वभावतो देवः एकः स्वमावृणोत् ॥ VI. 10.

In the Upanishads the creation of the Universe from the one Supreme Reality has been compared to the throwing out of a spark from a blazing fire and the weaving of the net by the spider. Maharshi Devendranath is more reserved and cautiously refrains from going into details. He is generally satisfied with the declaration that God is All-pervading and dwells unseen in everything. Most of the epithets applied to God in this verse have already been met with. The new elements mentioned here are साक्षी, चेता, कर्म्माध्यक्ष, which are peculiar features of the Sankhya philosophy. In the Sankhya philosophy the Purusha is generally called *Sakshi* or witness. He does not do anything but is a silent observer. In this verse, God has been called the superintendent of all actions. Maharshi explains it as distributing the reward and punishment of all actions. The word *Nirguna* has a technical sense in Indian philosophy, meaning above the three qualities of *Satwa, Raja, and Tama.* Maharshi Devendranath explains it as above the qualities found in created beings.

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सर्व्वा दिश ऊर्द्धमधश्च तिर्य्यक्
प्रकाशयन् भ्राजते यद्वनड्वान् ।
एवं स देवो भगवान् वरेण्यो
योनि: स्वभावानधितिष्ठत्येक: ॥४॥

'सर्व्वा दिश ऊर्द्धं अध: च' 'तिर्य्यक्' पार्श्वदिश: 'प्रकाशयन्' 'भ्राजते' दीप्यते 'यत्' यथा 'उ' अनड्वान्' आदित्य: । 'एवं स: देव:' द्योतनस्वभाव: परमेश्वर: 'भगवान्' ऐश्वर्य्यसमन्वित: 'वरेण्य:' वरणीय: सम्भजनीय: 'योनि:' कारणं कृत्स्नस्य जगत: पृथिव्यादीनां । 'स्वभावान्' स्वस्वभावान् 'अधितिष्ठति' नियमयति 'एक:' अद्वितीय: परमात्मा ॥४॥

4. As the sun shines illumining upwards, downwards and sideways, so the one Great Effulgent Adorable God, the Cause of all, is manifest (everywhere). Alone He is uniting all beings with their own peculiar natures.

As the Sun illumining all things manifests itself, so the one God is revealed in His creation ; He has no creator or revealer. He is self-created, self-revealed. He has supplied sound to air, heat to fire, coolness to water, strength to thunderbolt, speed to feet, sight to eye, agreeableness in rain, light to the stars, and to all other beings their special features.

4. This verse which has been taken from the Swetaswatara Upanishad, V. 4, further amplifies the all-pervadingness of God. The last portion of the verse is somewhat obscure. Max Muller renders it as 'rule over all that has the nature of a germ'.

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नैनमूर्द्धं न तिर्य्यञ्चं न मध्ये परिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद्द यश: ॥५॥

'एनं' ब्रह्मात्मानम् 'ऊर्द्धं' ऊर्द्धदिशि कश्चिदपि 'न परिजग्रभत्' न परिगृहीतवान् 'तिर्य्यञ्चम्' न पार्श्वे 'न' च 'मध्ये' ऊर्द्धादिषु दिक्षु ब्रह्म न केनापि परिग्राह्यं। 'न' 'तस्य' ईश्वरस्य सर्व्वज्ञस्य अचिन्त्यशक्ते: सदृशाभावात् 'प्रतिमा' उपमा 'अस्ति' 'यस्य' ईश्वरस्य 'नाम' अभिधानं 'महद्यश:' महद्दिगाद्यनवच्छिन्न: सर्व्वत्र परिपूर्णं यश: कीर्त्ति: ॥५॥

5. No one can overtake Him at the top, at the bottom or at the middle part. There is no likeness of Him, His name is Great Glory.

Even superior creatures endowed with great intellectual powers cannot fathom the depth of that Infinite Ocean of Intelligence and the Majesty of the Immortal Beneficent Being. He has no likeness nor comparison, nor is there anything like Him. The sun cannot reveal even a glimpse of his glory nor the thunderbolt the measure of His strength. The genuine affection of the parents, the unselfish friendship of the bosom friends, the pure love of the devoted wife is but the shadow of His love. He has no physical frame, but He is the maker of the physical frame. He has not the mind, but He is the maker of the mind ; His glory is all-pervading like the sky. His majesty shines in every part of Heaven and Earth ; therefore His name is Great Glory.

5. This verse has been taken from the Swetaswatara Upanished IV. 19., and expresses the unspeakable majesty of the Supreme Spirit.

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न सन्दृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो
य एनमेवं विदुरमृतास्ते भवन्ति ॥६॥

'अस्य' ईश्वरस्य 'रूपं' स्वरूपं रूपादिरहितं निर्व्विशेषं 'संदृशे' दर्शनविषये 'न तिष्ठति' । इन्द्रियागोचरत्वादेव 'न चक्षुषा पश्यति' 'कश्चन' कोऽपि 'एनम्' ईश्वरं चक्षुरित्युपलक्षणं सर्व्वैरिन्द्रियैरपि कोपि न तत् ग्रहीतुं शक्नुयात् । 'हृदा' हृत्स्थया मनस 'ईष्टे' नियन्तृत्वेन इति मनीट् तया 'मनीषा' बुद्ध्या विकल्पवर्ज्जितया 'मनसा' मननरूपेण सम्यक्‌दर्शनेन 'अभिक्लृप्त:' अभिसमर्थित: अभिप्रकाशित: ईश्वरोभवति । 'ये एनं' ब्रह्म 'एवं विदु: अमृता: ते भवन्ति' ॥६॥

He cannot be seen by the eyes ; He is revealed only to the mind when observed with unsuspecting understanding. Those who know Him thus become immortal.

God cannot be seen by the (external) eyes ; He is only manifest to the eye of knowledge. He who, with singleness of mind,

out of love for Him, cultivates his understanding with the help of reasoning and thus raises it above suspiscion, sees face to face that True God and Beautiful Person, who can only be apprehended by knowledge, and becomes immortal by obtaining Him, and enjoys the imperishable Bliss of His constant companionship.

6. This fine verse very emphatically declares that God cannot be seen by the external eyes and is to be apprehended only by the understanding. The first and second line repeats the same idea. From this repetition it would seem that some kind of physical representation was either in practice or desired. But it is not known that any form of image or representation was used in the age of the Upanishads. Anyhow, the emphatic repudiation of physical vision is noteworthy. The verse is to be found in the Kathopanishad VI. 9. and also in the Swetaswatara Upanishad IV. 20. in a slightly altered form. The second half is also to be found in the Swetaswatara Upanishad IV. 17.

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श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोपि बहवो यन्न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥७॥

'श्रवणाय' श्रवणार्थं 'अपि यः' आत्मा 'न लभ्यः बहुभिः' अनेकैः। शृण्वन्तः अपि बहवः' अनेके अन्ये 'यं' आत्मानं 'न विद्युः' न विदन्ति अभागिनोऽसंस्कृतात्मानो न विजानीयुः किञ्च अस्य 'वक्ता आश्चर्यः' अद्भुतवदनेकेषु कश्चिदेव भवति। तथा श्रुत्वापि 'अस्य' आत्मनः 'लब्धा कुशलः' निपुण एव भवति। तस्य निपुणः 'ज्ञाता' 'आश्चर्यः' कश्चिदेव भवति 'कुशलानुशिष्टः' कुशलेन निपुणेनाचार्य्येणानुशिष्टः सन् कश्चिदेव सन् ॥७॥

7. The Supreme Spirit cannot be attained by many for lack of proper means of hearing about Him, while many others cannot know Him even after having heard of Him. Rare are the persons who can give instructions about Him; and the person who is very persevering can alone know Him. Scarce are, also, the persons who have been perseveringly taught about Him.

Many cannot know Him for want of proper instruction regarding the true nature and the real purpose of God. While many

others even having heard of Him, cannot know Him for want of right understanding and due reverence for Him. Unless the understanding has been sufficiently purified, the nature and purpose of God cannot be properly realised. It is therefore those persons having true knowledge of the Supreme Reality are rare in all countries and among all nations. None but reverent persons with right understanding can know Him and none but persons of pure heart and with the knowledge of the Supreme Spirit can instruct about Him. Teachers as well as students of Him are rare. The knowledge of the Supreme Spirit is difficult to attain. One cannot know Him nor concentrate his mind on Him unless he has a genuine yearning and earnest effort to attain Him.

7. This verse which is taken from the Kathopanishad I. ii. 7. speaks of the difficult nature of the knowledge of God. It indicates that the true seeker as well as the teacher of *Brahmajnana* is rare. Maharshi's translation is somewhat free. Rendered more closely the latter half would run thus :— "Marvellous are the speakers of *Brahmajnana* and blessed are they who obtain it. Marvellous are the Knowers, blessed are the Taught."

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पराचः कामाननुयन्ति बाला-
स्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥८॥

'पराचः' बहिर्गतानेव 'कामान्' विषयान् 'अनुयन्ति' अनुगच्छन्ति 'बालाः' अल्पप्रज्ञाः 'ते' तेन कारणेन 'मृत्योः' 'विततस्य' विस्तीर्णस्य सर्वतोव्याप्तस्य 'पाशं' पाश्यते बध्यते येन तं 'यन्ति' गच्छन्ति। यत एवं 'अथ' तस्मात् 'धीराः' विवेकिनः 'अमृतत्वं' 'ध्रुवं' 'विदित्वा' 'अध्रुवेषु' अनित्येषु सर्वपदार्थेषु 'इह' संसारे 'न प्रार्थयन्ते' किञ्चिदपि ॥८॥

8. The fools being addicted to superficial things are caught in the clutches of death. The wise having known the abiding immortality do not desire any of the transient things of this earth.

Those who are conversant with superficial things only, and do not know their own soul and the Supreme Soul of the souls, are entangled in the extended net of death having been addicted

to external things and slaves to their passions. This wide material world and animal nature are the images of Death, and the Physical Laws with their chain of cause and effect are the nets of death. The material world and the animal nature are tied to the net of death by the Natural Law of cause and effect. Those who having received this superior human birth, behave like wilful children, being deluded by worldly desires, are entangled in the net of death and stray far away from the supreme place and the highest destiny (of human life) fallen off from the freedom (of the Soul). The wise realising the abiding unity of the Soul with the Immortal Being, do not desire anything of this fleeting world. They are contented if they can perform the beneficent purpose of the Father of the universe having established the sovereignty of the Soul over their passions according to the Law of Righteousness.

8. Having spoken of the blessings of *Brahmamajnana* in the previous verse, the futility of earthly enjoyments are declared in the last two verses of this chapter. The present verse which is taken from the Kathopanishad IV. 2., strongly deprecates earthly enjoyments which are compared to the nets of death. The fools only desire them but the wise shun them as the open jaws of death. Here we have the beginning of the wholesale denunciation of earthly enjoyments which became so marked a feature of later Hindu thought.

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येनाहं नामृता स्यां किमहं तेन कुर्य्याम् ।
असतो मा सद्गमय तमसो मा ज्योतिर्गमय
मृत्योर्माऽमृतं गमय । आविराविर्म्म एधि ।
रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यं ॥९॥

'येन अहं न अमृता स्यां किम् अहं तेन कुर्य्याम्'। 'असतः' संसारात् 'मा' मां सत् ब्रह्म 'गमय'। 'तमसः' अज्ञानात् 'मा' मां 'ज्योतिः' ब्रह्माधिगमं 'गमय'। 'मृत्योः' 'मा' मां 'अमृतं गमय'। हे 'आविः' स्वप्रकाशब्रह्मचैतन्य 'मे' मदर्थं 'आवीः एधि' आविरेधि अज्ञानावरणापनयेन प्रकटीभव। हे 'रुद्र' परमेश्वर 'यत्' 'ते' तव 'दक्षिणं मुखं' उत्साहजनकं आह्लादकरं 'तेन' अशनायापिपासाशोकमोहाभिभूतं 'मां' 'पाहि' रक्ष 'नित्यं' सर्वदा ॥९॥

9. What shall I do with that by which I cannot become immortal? From untruth lead me to Truth, from darkness lead me to Light, from death lead me to Immortality. Oh, Thou Self-revealing, do Thou reveal Thyself unto me. Oh Thou the Terrible, do Thou protect me always with Thy benign countenance.

What shall I do with that by which I cannot become immortal, by enjoying the companionship of the Immortality Person? Earthly treasures and pleasures, honour and fame are fleeting; even if they are permanent, what is the use of them if we cannot attain the dearest God? Therefore, Oh God, make me worthy of attaining thee. Lead me to Thy true path by liberating me from the unreal world, reveal unto my soul the light of Thy knowledge, destroying the darkness of ignorance, and draw me near unto Thee who art the Immortal. Oh Thou self-revealing God, Do thou reveal thyself unto me constantly, so that I may not have to see thy terrible face in times of danger, because when I do not see Thy benign countenance, all is dark around me. Thou art my light in darkness, cooling water in thirst, and the place of my rest.

9. This beautiful verse has been pieced together by picking up fragments from four different places; it conclusively proves that Maharshi's object was to give an exposition of his ideas in the language of the Upanishads and not a mere compilation of the texts from the Upanishads. If it were the latter, he would not have torn out such small fragments from their contexts. Here we also have a glaring proof of the great service which Maharshi rendered to the Upanishads by culling out the finest passages from their obscure and uninteresting texts. The first part of the verse 'येनाहं नामृतास्यां किमहं तेन कुर्य्याम्' is to be found in the Brihadaranyaka II. iv. 3 and is a part of the dialogue between Yajnavalkya and Maitreyi. When Yajnavalkya was about to leave his home to take up the forest life, he offered to Maitreyi a share of his earthly belongings. Maitreyi then asked "can I become immortal by these?" Yajnavalkya replied in the negative. In reply Maitreyi burst forth in these glorious words "what shall I do with that by which I cannot become immortal?" This portion emphasises the idea of the previous verse *viz.* the futility of earthly enjoyments. The next portion of the verse 'असतो मा सत्गमय तमसो मा ज्योतिर्गमय, मृत्योर्मा अमृतं गमय' has also been taken from Brihadaranyaka from another part I, iii. 7. The whole third chapter is a dull uninteresting verbiage and towards the end comes this glorious passage which has been rescued by Maharshi Debendranath Tagore and made the formulæ of the common prayer in the liturgy of the Brahmo Samaj, where it has become an utterance of the profoundest depths and of wide import.

It would be out of place and take us too far away to try to give an exposition of this prayer ; a world of meaning is to be found in this short prayer. It compares very favourably with the Christian common prayer. Even European congregations have been moved to admiration at the depth of this prayer. When the late Pandit Sivanath Sastri during his visit to England recited this verse before a British congregation, the worshippers at the conclusion of his service, expressed their warm appreciation of the prayer. The next fragment 'आविरावीर्म एधि' which has been taken from the *Santipatha* of the Aitareya Upanishad, has been incorporated by Maharshi in the common prayer of the Brahmo Samaj, for which purpose it is admirably fitted. The concluding portion of the verse 'रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम्' has been taken from the Swetaswatara Upanisad IV. 21. where it is spoken of in praise of Rudra. The whole verse runs thus :—अजात इत्येवं कश्चिद्भीरु: प्रतिपद्यते । रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम्॥ IV. 21.

"Thou art unborn' with these words some one comes near to thee, trembling. O Rudra, let thy gracious face protect me for ever."

(Max Muller's translation)

Maharshi has utilised only the concluding portion for the form of prayer prepared by him. God has a terrible aspect to the sinner. The worshipper prays that he may be protected by the benign countenance of the merciful Father.

CHAPTER XIII.

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सत्यमेव जयते नानृतम् । सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यक् ज्ञानेन । येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥१॥

'सत्यम् एव' 'जयते' जयति 'न अनृतम्' । 'सत्येन' अनृतत्यागेन मृषावचनत्यागेन 'लभ्य:' प्राप्य: 'तपसा' मनस एकाग्रतया 'हि एष:' 'आत्मा' ब्रह्मात्मा 'सम्यक् ज्ञानेन' यथानुभूतब्रह्मदर्शनेन । 'येन' सत्येन तपसा ज्ञानेन 'आक्रमन्ति' आक्रामन्ते 'ऋषय:' दर्शनवन्त: 'हि' 'आप्तकामा:' विगततृष्णा: 'यत्र तत् सत्यस्य परमं निधानम्' आश्रय: परब्रह्म ॥१॥

1. Truth alone triumphs, not falsehood. The Supreme Spirit can be attained by Truth, by concentration of mind and by perfection of knowledge. The sages, having overcome desires by these practices, attain God, who is the supreme source of Truth.

Know the Truth with a peaceful mind and having known the Truth, follow its path ; then you will triumph with the triumph of Truth. If you want to attain God then take refuge in Truth, and leave off falsehood and hypocrisy. The Infinite God, who is the supreme source of Truth can be attained by the pursuit of Truth, by the concentration of mind and by perfection of knowledge. The sages of the past having overcome all desires and short-comings by these means, attained their object.

1. The thirteenth chapter opens with a verse in commendation of Truth. Truth alone triumphs. By Truth God can be known. The sages saw God by the practice of Truth. The verse is composed of three fragments taken from two verses of the Mundakopanishad. III. 5 and 6. The middle portion of verse 6 viz. 'सत्येन पन्था विततो देवयान:' has been omitted and in its place the first portion of the foregoing verse 5, 'सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग् ज्ञानेन' has been inserted. Of the four factors mentioned in the original (verse 5) which lead to the knowledge of God, the last viz. ब्रह्मचर्य has been omitted by Maharshi. These changes have served to bring out the grandeur of Truth most effectively.

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दिव्यो ह्यमूर्त्तः पुरुषः सबाह्याभ्यन्तरो ह्यजोऽप्राणो ह्यमनाः ।
यं पश्यन्ति यतयः क्षीणदोषाः ॥२॥

'दिव्यः' द्योतनवान् 'हि' 'अमूर्त्तः' सर्व्वमूर्त्तिवर्ज्जितः 'पुरुषः' पूर्णः सह बाह्याभ्यन्तरेण वर्त्तत इति 'सबाह्याभ्यन्तरः' 'हि' न जायते कुतश्चिदिति 'अजः' अविद्यमानः प्राणवायुर्यस्मिन् असौ 'अप्राणः' 'हि' अविद्यमानं मनो यस्मिन् सोऽयम् 'अमनाः' 'यं' ब्रह्मात्मानं 'पश्यन्ति' उपलभन्ते 'यतयः' यत्नशीलाः 'क्षीणदोषाः' क्षीणपापाः ॥२॥

2. Devotees, having wiped out their sins, see this living, divine Person, who is without body, who is without birth, without life and mind (like created beings) who is within all and outside all.

He is manifest everywhere. Every object in this limitless universe bears witness to His existence; every power here reveals that Source of all power. He has no figure; He is the perfect Person; He is within as well as outside every thing. He is without birth, He is always present and is without decay. He does not live by breath like human beings. He Himself is Life, the life of life. Mind is only a finite entirety created by Him; therefore it is not possible that He should have such a mind. The function of knowing is immediate in Him. Those who, having abstained from sinful actions, seek Him, can see Him.

2. This verse is also a composite one made up of two parts from two verses of the Mundakopanishad viz. II. i. 2 and III. i. 5. The chief emphasis here would seem to be on 'यं पश्यन्ति यतयः क्षीणदोषाः' "Whom the devotees who seek Him, see after having got rid of their sins." The first part does not seem tô have any special significance and merely expresses the ideas often expressed elsewhere.

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यो देवानामधिपो यस्मिन् लोका अधिश्रिताः ।
य ईशेऽस्य द्विपदश्चतुष्पदः स वा एष महानज आत्मा ॥३॥

'यः' परमेश्वरः 'देवानाम्' 'अधिपः' स्वामी 'यस्मिन्' परमेश्वरे सर्व्वकारणे 'लोकाः' 'अधिश्रिताः' आश्रिताः । 'यः' परमेश्वरः 'अस्य' 'द्विपदः' मनुष्यस्य 'चतुष्पदः' गवादेः 'ईशे' ईष्टे 'सः वै एषः महान् अजः' 'आत्मा' ब्रह्मात्मा ॥३॥

3. He who is the Lord of the Gods, in whom all the worlds are established, who rules all creatures biped and quadruped, He is the Infinite Spirit without birth.

He is Infinite Spirit without birth, who is the only Refuge and Lord of all creatures from the smallest invisible insects to Gods dwelling in other worlds and under whose rule men and animals are ever living (happily).

3. This verse is also made up of two fragments, the 1st half from यो to...द्विपद चतुष्पद from the Swetaswatara IV. 13 and the rest from the Brihadaranyakopanishad IV. iv. 25. Here also we have no new idea but merely a repetition of the ideas expressed elsewhere.

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अदृष्टो द्रष्टाऽश्रुतः श्रोताऽमतो मन्ताऽविज्ञातो विज्ञाता ॥४॥

'अदृष्टः' न दृष्टः चक्षुर्गोचरत्वमनापन्नः कस्यचित् स्वयन्तु 'द्रष्टा' तथा 'अश्रुतः' श्रोत्रगोचरत्वमनापन्नः स्वयन्तु 'श्रोता' तथा 'अमतः' मननविषयत्वमनापन्नः स्वयन्तु 'मन्ता' यतः सोऽदृष्टोऽश्रुतोऽमतोऽतएव 'अविज्ञातः' स्वयन्तु 'विज्ञाता' ॥४॥

4. No one has seen this Supreme Spirit but He sees everything. No one has heard Him but He hears everything. No one can think Him but He thinks everything. No one has known Him but He knows everything.

God, the perfect Person has no senses like eyes or ears, but the uncreated Omnicient Person knows all that we apprehend through our senses and He knows even what we cannot know. He knows fully everything of all creatures, but no one can find the end of His nature.

4. This verse has been taken from the Brihadaranyaka Upanishad III. vii. 23; III. viii. 11. In III. vii. 23. it forms the concluding part of the discourse between Udbalaka Aruni and Yajnavalkya, and in III. viii. 11. it is a part of the dialogue between Gargi and Yajnavalkya. The idea is not at all new. We have already come across it in Chapter III. verse 11, where it is expressed almost in the same language and taken from the Brihadaranyaka. In both the contexts, it forms part of the discourse of Yajnavalkya.

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स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यते ॥५॥

'सः एषः' 'आत्मा' ब्रह्मात्मा यद्यत् इन्द्रियमनोगोचरत्वेन निर्दिष्टं वस्तु तत्तत् न ब्रह्मेति 'न इति न इति' अगृह्यः न हि गृह्यते करणाविषयत्वात् ॥५॥

5. This Supreme Spirit can only be defined as 'not this', 'not this'. He is beyond the ken of senses and the mind. Consequently no one can apprehend Him by the senses and the mind.

The Supreme God, who is the Creator, the Preserver and the Destroyer (of the universe), is above creation. He is not that which can be seen by the eyes and thought by the mind; He is inaccessible to the senses and the mind. That True Being can be seen only by pure knowledge.

5. This verse is found in the Brihadaranyaka. It is repeated verbatim in III. ix. 26; IV. ii. 4. IV. iv. 22; IV. v. 15. The idea that God can only be defined as 'not this' 'not that' is very common in the Brihadaranyaka Upanishad. It is to be found in the western philosophy also. Thinkers like Spinoza stoutly refused to say anything about God. They said every assertion is a limitation; so we can indicate God only by saying 'not this' 'not that'.

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स एष सर्व्वस्येशानः सर्व्वस्याधिपतिः
सर्व्वमिदं प्रशास्ति यदिदं किञ्च ॥६॥

'सः एषः' ब्रह्मात्मा 'सर्व्वस्य ईशानः सर्व्वस्य अधिपतिः' 'सर्व्वम्' 'इदं' जगत् 'यत् इदं किञ्च' अनवशिष्ट' 'प्रशास्ति' नियमयति ॥६॥

6. That Supreme Spirit is the Regulator and Lord of all. He is the Ruler of all that exist in this universe.

God, men, birds and beasts are all under His rule; none can go beyond His control.

6. This verse which has also been taken from the Brihadaranyaka but some other Chapter Viz V. vi. 1. says that the God is the Lord and Ruler of the universe. How far this is consistent with the idea of the previous verse, is a matter for consideration. Maharshi has, it would seem, deliberately placed this verse against the previous one.

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ऋतं पिबन्तौ सुकृतस्य लोके
गुहां प्रविष्टौ परमे परार्द्धे ।
छायातपौ ब्रह्मविदो वदन्ति
पञ्चाग्नयो ये च त्रिणाचिकेताः ॥७॥

'ऋतं' सत्यम् अवश्यम्भावित्वात् कर्म्मफलं 'पिबन्तौ' एकस्तत्र कर्म्मफलं पिबति भुंक्ते नेतरः तथापि पातृसम्बन्धेन पिबन्तावित्युच्यते 'सुकृतस्य' स्वयंकृतस्य कर्म्मणः 'लोके' शरीरे 'गुहां' गुहायां बुद्धौ 'प्रविष्टौ' 'परमे परार्द्धे' प्रकृष्टस्थाने । तौ च 'छायातपौ' एवं विलक्षणौ संसारित्वासंसारित्वेन 'ब्रह्मविदः' 'वदन्ति' कथयन्ति । न केवलं ब्रह्मविद एव वदन्ति 'पञ्चाग्नयः' गृहस्थाः 'ये च' 'त्रिणाचिकेताः' त्रिकृत्वो नाचिकेतोऽग्निश्चितो यैस्ते ॥७॥

7. In the best part of a man's body, the intellect, two have entered, one of whom enjoys the fruits of his own actions, while the other is the bestower of these fruits. The wise, who have realised God, speak of them as distinct like light and shadow, and the followers of the path of action, the worshippers of the five and three fires speak likewise.

The human soul and the All-pervading Supreme Soul who is its stay, both dwell within the body and we can realise both by our unsuspecting understanding (devoid of all doubt). Just as light and shadow are of distinct nature and are different from each other, so the human soul and the Supreme Soul are different entities. But as shadow cannot have its existence without light, so the human soul cannot exist without the support of the Supreme Soul. The Supreme Spirit distributes fruits to the human soul according to its deserts, the human soul increases by the enjoyment of that fruit. It is not only the wise who have realised God (the followers of the path of knowledge,) have defined the two as of distinct nature, but the worshippers of fire, (the followers of the path of action) also say the same thing.

7. This interesting verse has been taken from the Kathopanishad verse I. iii. 1. It maintains a strongly dualistic position. The relationship of the human soul with God is declared to be as distinct as shadow and light.

Though human soul is entirely of different nature from the Supreme Soul, its existence is not possible without the Divine Soul as there cannot be any shadow without light. Here a more pronounced dualistic conception has been foreshadowed than in the well-known Sloka of the Rig Veda, 'द्वा सुपर्णा etc.' R. V. I. 164. 20; for there the human soul and the divine soul are compared to two beautiful birds, dwelling on the same tree; whereas here they are said to be of a distinct nature like light and shadow. This view is said to be held not only by the Rishis of the Upanishad but also by the followers of the *Karma-Kanda.*

CHAPTER XIV.

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योवै भूमा तत् सुखं नाल्पे सुखमस्ति ।
भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य: ॥१॥

'य: वै' 'भूमा' महत् निरतिशयं ब्रह्म 'तत् सुखं' 'न अल्पे' ब्रह्मातिरिक्ते कस्मिंश्चिदपि वस्तुनि 'सुखं सम्पूर्णम् 'अस्ति' 'भूमा एव सुखम्' अत: 'भूमा तु एव विजिज्ञासितव्य:' ॥१॥

1. That which is Infinite is bliss; there is no happiness in the finite. The Infinite God is happiness. Desire to know Him.

The human mind can never be happy with the little finite things. Our happiness is in the Infinite; there is no happiness in the finite. Our soul is never satisfied with the worldly pleasures. The worldly pleasures are transient—trifling—sometimes they are favourable to righteousness and sometimes hóstile; sometimes they may be accepted and sometimes they are to be shunned. In that Infinite is our abiding contentment, our holy abode of peace. Therefore seek Him; desire to know Him.

1. The fourteenth chapter speaks of the majesty of the Infinite God. The first verse which is taken from the Chandogya Upanishad VII. xxiii. 1., declares that which is Infinite is bliss; there is no permanent happiness in finite things. This and the next two verses form part of the dialogue between Narada and Sanatkumar.

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स भगव: कस्मिन् प्रतिष्ठित इति स्वे महिम्नि ॥२॥

हे 'भगव:' भगवन् 'स:' भूमा ब्रह्मात्मा 'कस्मिन् प्रतिष्ठित: इति' इत्युक्तवन्तं शिष्यं प्रति आह आचार्य्य: 'स्वे महिम्नि' आत्मीये महिम्नि प्रतिष्ठितो भूमा ॥२॥

2. The disciple asked, "Oh Master! where is He established? The preceptor replied, "In His own majesty."

God does not require any support, He is independent and free. As other things exist in Him as their support and depend on

Him, He does not require anything as His support. The chain of this universe is hanging fixed in Him; as the only nail He holds everything; but He is not fixed to anything; nothing supports Him. The Perfect God exists in His own majesty without any support; He ever dwells in His own Self. No one is His creator or supporter.

2. This verse also is from the Chandogya Upanishad VII. xxiv. 1., Narada the inquirer having heard of the majesty of the Infinite asks, "Where in is the Infinite established? To which Sanatkumar gives the beautiful reply, "in His own glory and perhaps even not there." Maharshi Devendranath has omitted the last portion. But perhaps it would have been better if he had included it as well.

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स एवाधस्तात् स उपरिष्टात् स पश्चात् स पुरस्तात् स दक्षिणत: स उत्तरत:। ईशानो भूतभव्यस्य स एवाद्य स उ श्व: ॥३॥

'स: एव' भूमा 'अधस्तात्' विद्यते तथा 'स: उपरिष्टात् स: पश्चात् स: पुरस्तात् स: दक्षिणत: स: उत्तरत:'। स भूमा 'ईशान:' 'भूतभव्यस्य' कालत्रयस्य 'स: एव' नित्य: कूटस्थ: 'अद्य' इदानीं' वर्त्तमान: 'स:' 'श्व:' 'उ' अपि वर्त्तिष्यते ॥३॥

3. He is below, He is above; He is behind, He is before; He, is to the right, He is to the left. He is the ordinal of the past and future. He is to-day; He shall remain hereafter.

Whether above or below, behind or before, to the right or to the left, He is manifest everywhere all around us. If we climb on the top of the mountains He is there, if we dive in the depths of the ocean, He is there as well. He is as much manifested in the deepest darkness of the night as in the blazing rays of the mid-day sun. His kingdom is everywhere, His eyes are in every place. As He pervades every place, so He exists in all times. As He is the regulator of this world, so He is the ordainer of the next. He is to-day; He shall remain afterwards.

3. The first portion of this verse is from the Chandogya Upanishad VII. xxv. 1. whereas the last portion is from the Kathopanishad IV. 13 Both the portions declare the all-pervading, all-embracing presence of God. The portion from the Chandogya speaks of His all-pervadingness in space, and that from the Kathopanishad speaks of His all-ordaining power in all times.

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य एकोऽवर्णो बहुधा शक्तियोगात्
वर्णाननेकान्निहितार्थो दधाति।
विचैति चान्ते विश्वमादौ स देव:
स नो बुद्ध्या शुभया संयुनक्तु ॥४॥

'य:' 'एक:' अद्वितीय: परमात्मा 'अवर्ण:' निर्व्विशेष: 'बहुधा' नाना 'शक्तियोगात्' 'निहितार्थ:' गृहीतप्रयोजन: प्रजानां 'वर्णान्' प्रयोजनपदार्थान् 'अनेकान्' 'दधाति' विदधाति प्रजाभ्य:। 'आदौ' 'अन्ते' 'च' मध्ये च 'विश्व' यस्मिन् 'वि एति' व्याप्नोति 'स:' 'देव:' द्योतनस्वभाव: विज्ञानैकरस: परमेश्वर:। 'स:' 'न:' अस्मान् 'शुभया' 'बुद्ध्या' 'संयुनक्तु' संयोजयतु ॥४॥

4. May that God, who though One and Onseen, dispenses unto all creatures their desired objects according to the varying necessities of all by virtue of His manifold powers, and in whom the entire universe from the beginning to the end is established, give unto us the right understanding.

That one God, the creator of various colours, though Himself colourless (unseen), is revealed to the pure-hearted wise. They know Him very intimately as the Giver of wealth, happiness and righteousness, and worship Him in love—without any (selfish) desire. They do not pray for anything else from Him except the right understanding for attaining Him.

4. This verse, taken from the Swetaswatara IV. 1. further expands the idea of the previous verse. It speaks of the all-comprehending activity of God, who though Himself one and unseen, dispenses unto all creatures all desirable objects according to their varying needs. The third line translated literally means, 'at the beginning, the Universe comes (from whom) and in the end goes (unto whom)'. Maharshi Devendranath has translated it rather freely.

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स वृक्षकालाकृतिभिः परोऽन्यो
यस्मात् प्रपञ्चः परिवर्त्ततेऽयम्।
धर्म्मावहं पापनुदं भगेशं
ज्ञात्वात्मस्थममृतं विश्वधाम।
विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥५॥

'सः' परमेश्वरः 'वृक्षकालाकृतिभिः' वृक्षकालाकृतिभ्यः वृक्षात् संसारात् कालात् आकृतेश्च 'परः' 'अन्यः' प्रपञ्चासंस्पृष्टः 'यस्मात्' ईश्वरात् 'अयं' 'प्रपञ्चः' संसारः 'परिवर्त्तते'। ज्ञात्वा तं 'धर्म्मावहं' धर्म्मस्याकरभूतं 'पापनुदं' पापस्य क्षयितारं 'भगेशं' भगस्य ऐश्वर्य्यस्य ईशं स्वामिनम् 'आत्मस्थं' सर्व्वेषामात्मनि स्थितम् 'अमृतम्' अमरणधर्म्माणं 'विश्वधाम' विश्वस्याधारभूतम्। 'ज्ञात्वा' च 'विश्वस्य एकं परिवेष्टितारं' 'शिवम्' 'एति' प्राप्नोति 'शान्तिम् अत्यन्तम्' ॥५॥

5. He, by whom this created universe is turned round, is superior and different from time, space, and all visible things. He is the Upholder of righteousness, Liberator from sin and Lord of majesty. Man attains supreme peace by knowing that Immortal One, the Support of the universe, who is in the souls of all—the One Beneficent God, who encircles everything.

He is not like any of the created things that are in this universe. He is neither like external thing, nor like the mind within. He is the Creator of material and mental things, therefore He is superior to and different from all. He is the Truth, the Spirit and the Infinite. Nothing can be compared to Him. As He is regulating the entire material world and all creatures being in the sky, so He is constantly awakening the sense of righteousness in the human soul, dwelling therein as the Ordainer of righteousness. The material world, birds and cattle are held by work according to (His) laws without knowing it, but the soul freely performs righteous deeds in the light of the sense of duty having known the law of righteousness. When the soul becomes a slave to evil passions of the mind and becomes a prey to sins

disobeying the sense of duty and law of righteousness, it becomes subject to death and suffers unbearable mental anguish having lost its freedom. Then it has no refuge but God who alone can save from sin. When the sin-stricken soul takes refuge in Him in unfeigned repentance with the resolve not to do so again, then He delivers it from sin and sets it up again in the path of righteousness. Herein is His greatness, this is His mercy. Having attained this one holy, sinless, immortal God in his own soul and having known Him as the saviour and eternal liberator from sins, man attains supreme peace in this world beset with sin and suffering.

5. This verse is made up of the Sixth Verse of the sixth Chapter of the Swetaswatara Upanishad and the last two lines of the fourteenth verse of the fourth Chapter of the Swetaswatara Upanishad. Here the chief emphasis is on God as Liberator from sin. Man attains supreme peace by knowing Him as the Saviour.

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स विश्वकृद्विश्वविदात्मयोनि-
र्ज्ञः कालकारो गुणी सर्व्वविद्यः।
प्रधानक्षेत्रज्ञपतिर्गुणेशः
संसारमोक्षस्थितिबन्धहेतुः ॥६॥

'सः' परमेश्वरः 'विश्वकृत्' विश्वस्य कर्त्ता विश्वं वेत्तीति 'विश्ववित्' आत्मनां योनिरिति 'आत्मयोनिः' जानातीति 'ज्ञः' 'कालकारः' कालस्य कर्त्ता 'गुणी' विचित्रशक्तिमान् 'सर्व्वविद् सः'। 'प्रधानक्षेत्रज्ञपतिः' प्रधानं प्रपञ्चः क्षेत्रज्ञो विज्ञानात्मा तयोश्च पालयिता 'गुणेशः' गुणानामीशः 'संसारमोक्षस्थितिबन्धहेतुः' संसारमोक्षस्थिति बन्धानां हेतुः कारणम् ॥६॥

6. He is the Maker and the Knower of the universe, the Creator of all souls; He is Reason, Maker of time, endowed with wonderful powers, Omniscient. He is the Protector of matter and life, Master of all qualities and is the cause of existence, bondage and liberation of the world.

He is the Creator, Protector, Friend and Lord of all. Nothing can overstep His rule. According to His law the human soul, being encased in a body and endowed with freedom in knowledge

and righteousness, has obtained the privilege of salvation and at the end will be liberated from the bondage of the world by attaining Him through His grace.

6. This verse is also taken from the Swetaswatara Upanishad VI. 16. It is rather confused and complicated and does not add much to our knowledge of God.

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स तन्मयो ह्यमृत ईशसंस्थो
ज्ञः सर्व्वगो भुवनस्यास्य गोप्ता
य ईशेऽस्य जगतो नित्यमेव
नान्यो हेतुर्व्विद्यत ईशनाय ।
तं ह देवमात्मबुद्धिप्रकाशम्
मुमुक्षुर्व्वै शरणमहं प्रपद्ये ॥७॥

'सः' परमेश्वरः 'तन्मयः' चैतन्यज्योतिर्म्मयः 'हि' 'अमृतः' अमरणधर्म्मा ईशत्वासौ संस्थश्चेति 'ईशसंस्थः' ईशः स्वामी सम्यक् स्थितिर्यस्यासौ संस्थः। जानातीति 'ज्ञः' सर्व्वत्र गच्छतीति 'सर्व्वगः' 'अस्य' 'भुवनस्य' 'गोप्ता' पालयिता। 'यः' 'ईशे' ईष्टे 'अस्य जगतः' 'नित्यम् एव' नियमेन 'न अन्यः हेतुः विद्यते' 'ईशनाय' शासनाय। 'तं' 'ह' हशब्दोऽवधारणे 'देवं' परमेश्वरं आत्मनि या बुद्धिः तां प्रकाशयतीति 'आत्मबुद्धिप्रकाशम्' 'मुमुक्षुः' 'वै' 'अहं' 'शरणं' 'प्रपद्ये' प्रयामि ॥७॥

7. He is Spirit, deathless, and exists perfect as the Lord of all. He is reason, all-pervading, and is the preserver of this universe. He preserves this world by Eternal Laws. Besides him there is no other ruler of the universe. I take refuge in that Supreme God, the Revealer of Self-knowledge, being desirous of salvation.

He reveals the law of righteousness and the sense of duty in our souls. As the king promulgates laws for free subjects, so God, the Ordainer of righteousness, reveals the righteous laws in the souls of men having created them free. By cultivating our understanding, we read the Laws of righteousness in the pages of our souls, in the light of the sense of duty, and become good, pious, humble, well-behaved and beloved of God by acting accor-

ding to those Laws. When the soul is purified by the light of Holiness through righteous conduct, we obtain perfect self-contentment, which destroys all sorrows of the mind. As we grow in self-contentment and become pure by over-ruling the passions of the mind and the desires of the heart in pursuance of the Laws of righteousness, so our love goes towards that Holy God and we take refuge in Him in order to attain Him, being free from the deadly bondage of the world.

7. This verse is made up of two verses of the Swetaswatara Upanishad viz. 17 and 18, of Chapter VI., with the first two lines of the eighteenth verse, which speaks, in the style of the Puranas, of God creating Brahma and giving Him the Vedas, left out. Here too, we do not find any new light.

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तस्य ह वा एतस्य ब्रह्मणो नाम सत्यम् । निष्कलं निष्क्रियं शान्तं
निरवद्यं निरञ्जनम् । अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥८॥

'तस्य ह वा एतस्य ब्रह्मणः' 'नाम' अभिधानं 'सत्यम्'। ब्रह्मणः स्वरूपं दर्शयति। 'निष्कलं' कला अवयवा निर्गता यस्मात् तत् निरवयवं 'निष्क्रियम्' अपि स्वयं नियमेन सर्व्वं जगत् प्रशास्ति 'शान्तम्' उपसंहृतसर्व्वविकारं 'निरवद्यम्' अगर्हणीयं 'निरञ्जनं' निर्लेपम्। 'अमृतस्य' मोक्षस्य प्राप्तये 'परं सेतुं' संसारमहोदधेरुत्तरणोपायत्वात्। 'दग्धेन्धनम्' 'अनलम्' 'इव' देदीप्यमानम् ॥८॥

8. The name of that God is Truth; He is without body, without action, undisturbed. He is blameless without attachment, the supreme bridge of Salvation, and is shining like the flame of a burning log.

The name of that supreme all-pervading God who is very far and yet who is very near, is the Truth, The whole Universe is true in so far as it is established in Truth. He is Truth of the truth, Life of the life, and Soul of the soul.

He is the one concentrated Reason; He has neither body nor parts, nor measure. He is preserving the universe by instituting unalterable beneficent Laws. All creatures are performing the duties entrusted to them by that Almighty Omniscient Person to the best of their abilities. Himself the Ruler and the Regulator of all, He exists everywhere. Obedient to His natural Laws, the

sun rises, in the right time, the clouds pour down rains, the trees bear fruit, and in obedience to His Spiritual Laws man as a free being, when he goes astray, suffers the just punishment for his sins, and is again liberated from his sins by taking refuge in Him, and by performing righteous deeds enjoys pure self-contentment, the reward of righteousness, and becomes elevated having been liberated from the worldly fetters and attaining the Holy God by becoming holy. He has nothing to do Himself. He has not to make any effort. He is inactive and undisturbed. At His mere wish, the whole universe has sprung up and at His wish, some as free agents, and some without freedom, are performing His works. He is the Lord of the universe and yet above it. He is not attached to any worldly affair. He is without stain and without attachment. He is Perfect; He is without blame and without imperfection. If we take refuge in that Immortal, we become free from the fear of death by attaining Him. He is the supreme bridge of Immortality. Those who see Him with the eye of knowledge, see Him revealed everywhere as the burning fire.

8. This verse has been made up by piecing together two verses from two different Upanishads. The first portion viz. 'तस्य ह वा एतस्य ब्रह्मणो नाम सत्यम्' has been taken from the Chandogya Upanishad VIII. iii. 4. and the rest is from the Swetaswatara Upanishad VI. 19. The entire verse emphasises the pure, perfect Nature of God, who is manifest everywhere as the blazing fire.

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स सेतुर्विधृतिरेषां लोकानामसम्भेदाय ।
नैनं सेतुमहोरात्रे तरतः न जरा न मृत्युर्न शोकः ॥९॥

'सः' ब्रह्मात्मा सेतुरिव 'सेतुः' 'विधृतिः' विधरणः अनेन हि सर्व्वं जगत् विधृतम् । अभियमार्थे सीमाचैवेदं विश्वं विनश्येत् यतस्तस्मात् स सेतुर्विधृतिः । 'एषां' भूरादीनां 'लोकानाम्' 'असम्भेदाय' अविदारणाय अविनाशायेत्येतत् । 'न एनं सेतुं' ब्रह्मात्मानम् 'अहोरात्रे' सर्व्वस्य प्राणिनः परिच्छेदके 'तरतः' । यथा अन्ये संसारिणः कालेन अहोरात्रादिलक्षणेन परिच्छेद्याः न तथा अयं कालपरिच्छेद्यः । एवं 'न' 'जरा' तरति प्राप्नोति । तथा 'न' 'मृत्युः' 'न' तु 'शोकः' ॥९॥

9. He holds together the entire world as a dam, so that it may not break down. This dam, the Supreme God, cannot be

divided by days and nights; old age, death and grief cannot touch Him.

In order that the worlds may not break down, He holds them together; He is the Eternal Reality. He was born on a particular date, has existed so long and will continue to such and such time. He cannot be measured by such time limits. He is immutable; so sorrow and decay cannot overtake Him. He is the Creator, Regulator and sustainer of time, how can time overstep Him? How can decay and death possess Him by taking refuge in whom we can overcome sorrow, decay and death?

9. This beautiful verse has been taken from the Chandogya Upanishad VIII. iv. I. The first part of it 'स......... to असम्भेदाय' is also to be found in the Brihadaranyaka IV. iv. 22. In the Chandogya Upanishad it is prefaced by 'अथ य आत्मा' 'Now that Spirit' and is followed by a few more lines, which Maharshi has not included in his Brahmadharma. The verse is one of profound significance indicated by a beautiful imagery. 'As the waters of a tank or river are held together and prevented from dispersing by the dam round it, so the creatures with their conflicting desires and interests and warring passions are held together by the Supreme Spirit.' The sage, as he contemplated the multitude of men and creatures with their diverse desires, conflicting interests and warring passions and appetites, realised that the supreme spirit as an all-encircling dam held them together and thus prevented them from being dispersed.

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य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः । सोऽन्वेष्टव्यः स विजिज्ञासितव्यः । स सर्व्वांश्च लोकानाप्नोति सर्व्वांश्च कामान् यस्तमात्मानमनुविद्य विजानाति ॥१०॥

'यः' 'आत्मा' ब्रह्मात्मा 'अपहतपाप्मा' 'विजरः विमृत्युः विशोकः' 'विजिघत्सः' जिघत्सा अशनेच्छा तद्रहितः 'अपिपासः' पिपासावर्ज्जितः 'सत्यकामः सत्यसंकल्पः' । 'सः अन्वेष्टव्यः सः विजिज्ञासितव्यः' । किं तस्यान्वेषणात् विजिज्ञासनाच्च स्यात् इत्युच्यते 'सः' 'सर्व्वान् च लोकान् आप्नोति' 'सर्व्वान् च कामान्' 'यः तम्' 'आत्मानं' ब्रह्मात्मानम् 'अनुविद्य' अन्विष्य 'विजानाति' ॥१०॥

10. Seek that Supreme Spirit and desire to know Him thoroughly who is without sin, without decay, without death, without grief and free from hunger and thirst, who desires and

aims at Truth. He who seeks and knows the Supreme Spirit attains all worlds ; all his desires are fulfilled.

It is our uncommon good fortune that, though imperfect, deluded and sin-stricken creatures, we can know that immutable sinless, perfect, true and holy Person.. But to know Him, supreme effort and earnest desire are necessary. As a thirsty deer seeketh after the water (of the brook), so should one seek that uncreated immortal eternal Truth with a desire to attain Him. Desire to know Him as very near and beyond all doubt by pure knowledge as a fruit in the hand. When we know Him directly, after long seeking having restrained our senses, within our pure, illumined souls, as the Soul of our soul, as the life of our life, as the Cause and Stay of all, we are satisfied as a thirsty deer with the cool water. All our desires are fulfilled and all worlds become happy. He becomes fully blessed having obtained the bliss of God.

10. This verse has been taken from the Chandogya Upanishad VIII. vii. 1. and speaks of the pure, perfect nature of God. All the desires of the seeker who knows Him are fulfilled and he enjoys perfect bliss.

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आकाशो वै नाम नामरूपयोर्निर्वहिता ।
ते यदन्तरा तद्ब्रह्म तदमृतम् ॥११॥

'आकाशः वै' ब्रह्मणः 'नाम' अभिधानम् आकाशवदशरीरत्वात् सूक्ष्मत्वाच्च सः परमात्मा आकाशाख्यः । 'नामरूपयोः' 'निर्वहिता' निर्व्वोढा 'ते' नामरूपे 'यदन्तरा' यस्य अन्तरा विलक्षणे 'तत् ब्रह्म' यदि तद्ब्रह्म नामरूपाभ्यां विलक्षणं अस्पृष्टं तथापि तयोर्निर्व्वोढा । 'तत् अमृतम्' ॥११॥

11. The name of God is the sky. He is the ordainer of names and forms. He who is different from names and forms is God, is the Immortal.

When the mind realises the infinite nature of God, speech, in the endeavour to express it, calls Him the sky or void. In reality He has neither name nor form. All created things with names and forms have been created by Him and exist in Him as their support.

11. This verse has been taken from the Chandogya Upanishad being the first portion of the fourteenth section of Chapter VIII. It indicates

that God is above name and form. He has no name or form, though He has given name and form to every thing.

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नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥१२॥

'न एव वाचा न मनसा' 'न चक्षुषा' नान्यैरपि इन्द्रियैः 'प्राप्तुं शक्यः' शक्यते केनचित् । तस्मात् 'अस्ति इति ब्रुवतः' अस्तिवादिनः आगमार्थानुसारिणः श्रद्दधानात् 'अन्यत्र' नास्तिकवादिनि नास्ति जगतो मूलं ब्रह्मनिरन्वयमेवेदं कार्य्यमिति मन्यमाने विपरीतदर्शिनि 'कथं' 'तत्' ब्रह्म 'उपलभ्यते' न कथञ्चन उपलभ्यते ॥१२॥

12. He can not be reached by words or thought or eyes. How can He be realised by any one else except him who says *'He is'*.

The nature of God is unspeakable, unthinkable and can not be seen. He can not be realised by the eyes, by words, or by the mind. He can be apprehended by intuition. The fact that we believe ourselves to be dependent and imperfect, presupposes the belief that there is a Perfect and Independent Person ; because unless there be a Perfect and independent Reality, there would be no ground for considering ourselves imperfect and dependent. The existence of a dependent and imperfect object indicates the existence of a Perfect and Independent Object. This belief is axiomatic because it requires no proof. In every soul there is a natural intuitive knowledge that there is a Perfect Independent Person as the creator and upholder of dependent imperfect beings. Proof and reasoning comes only later when doubt arises. Reasoning also leads to the same conclusion that there is an Independent Perfect Person who is beyond the reach of thought and words revealed in intuition. When the True, the Good and the Beautiful person, is manifested in our pure knowledge, the intuitive faith is confirmed. Doubt in Intuition means cutting the root of all reasoning and leads to the utter delusion. It will lead to doubt in our own existence as well as in the existence of the outer world and of cause and effect resulting in complete nescience. He who does not believe in intuition, can never believe unhesitatingly in the Almighty, All-knowing, Omnicient, All-pervading, Beneficent, Eternal Truth who is revealed in knowledge and who

is the support of all. He is rolled by every wave of doubt, and can never attain the pure bliss born of companionship with God. He is never realised except by those who trusting in intuitive knowledge, says '*He* is'.

12. This verse has been taken from the Kathopanishad VI. 12. In the original after stating that God can not be seen or known by words and thought the sage declares that He can not be realised except by him, who says 'He, is'. Here is the foundation of the intutive philosophy in a nut-shell. It emphasises the self-evident nature of all ultimate truths. If we doubt the ultimate truths, we are stranded in complete nescience. As the foundation of all knowledge, there are certain ultimate intuitions which are not capable of further proof or analysis. Such an intuitive knowledge is the conviction that 'I am'. If we doubt in that no further advance in knowledge is possible. The Upanishad maintains that knowledge of God is such an ultimate intuition.

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यदैतमनुपश्यत्यात्मानं देवमञ्जसा ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥१२॥

'यदा' यस्मिन् काले 'एतम्' आत्मानं 'देवं' द्योतनवन्तं 'ईशानम्' ईशितारं 'भूतभव्यस्य' कालत्रयस्य 'अञ्जसा' साक्षात् 'अनुपश्यति' तदा 'ततः' तस्मादीशानात् देवात् स्वकीयात्मानं 'न' 'विजुगुप्सते' विशेषेण जुगुप्सते गोपायितुमिच्छति ॥१२॥

13. When one directly sees the effulgent supreme Spirit, the Ordainer of the past and future, he does not desire to keep himself concealed from Him.

One who is addicted to vicious work, wishes to shield himself. But even if we can conceal ourselves from others entirely, we cannot hide ourselves from the All-seeing Inner Self of all. He who sees directly the manifest Supreme Spirit, the Ordainer of the past and future as a fruit in the hand, he doesn't wish to be attached to any offence, consequently he doesn't desire to hide himself from Him. In case he ever commits any sin owing to delusion, he doesn't desire to conceal it from him; but with a repentent heart he prays to him for deliverence with a sincere penetent heart, and He liberates him from that sin.

13. This verse has been taken from the Brihadaranyakopanishhd IV. iv. 15. read in continuation of the previous verse from the Kathopanishad. Emphasis is laid on the word *Anjasa* which means directly or immediately. God vision leads to complete emancipation from sin.

CHAPTER XV.

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नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥१॥

'यः' 'दुश्चरितात्' पापकर्मणः 'अविरतः' अनुपरतः 'न' अपि इन्द्रियचौल्यात् 'अशान्तः' 'न' अपि 'असमाहितः' अनेकाग्रमनाः विक्षिप्तचित्तः । 'न वा अपि' 'अशान्तमानसः' कर्मफलार्थित्वात् केवलं 'प्रज्ञानेन' 'एनं' ब्रह्मात्मानं 'आप्नुयात्' । यस्तु दुश्चरितात् विरतः इन्द्रियचौल्याच्च समाहितचित्तः कर्मफलादपि प्रशान्तमानसश्चाचार्यवान् सः प्रज्ञानेन परं ब्रह्म प्राप्नोति ॥१॥

1. The man who has not ceased from evil action, whose senses have not yet been controlled, whose mind has not yet become tranquilled, and has not yet attained peace owing to the desire for the fruits of action, cannot, by mere knowledge, attain God.

What possibility is there of attaining the dear God, if we know Him but do not taste the pure joy of spiritual communion with Him and of concentrating the mind in Him, if we do not become worthy of His companionship by elevating and purifying our character though we know Him to be Great and Pure, if we do not walk in the path of righteousness shown by Him though we know Him to be the Lord and Regulator (of the universe), and seek our own selfish ends throughout our life?

1. Having dilated upon the theological and theoretical conceptions, regarding the nature of God in the first fourteen Chapters, Maharshi Devendra Nath in the last two Chapters of the Brahmo Dharma, speaks of the ethical conditions of knowing God. The fifteenth chapter opens with the impressive verse of the Kathopanishad II. 24. which emphasises the necessity of self-discipline and self-purification for attaining God. The verse is an emphatic declaration that without moral purification, mere theological knowledge is of no avail for attaining spiritual life.

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श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थात् य उ प्रेयो वृणीते ॥२॥

'श्रेयः' निःश्रेयसं 'च' 'प्रेयः' प्रियतरं 'च' 'मनुष्यम्' 'एतः' प्राप्नुतः। 'तौ' श्रेयः-प्रेयःपदार्थौ 'संपरीत्य' सम्यक् परिगम्य सम्यङ्मनसालोच्य गुरुलाघवं 'विविनक्ति' पृथक् करोति 'धीरः' धीमान्। विविच्य च 'तयोः' 'श्रेयः' 'आददानस्य' उपादानं कुर्वतः 'साधु' शोभनं शिवं 'भवति'। 'यः उ' यस्तु 'प्रेयः' 'वृणीते' उपादत्ते सोऽदूरदर्शी विमूढः 'हीयते' वियुज्यते 'अर्थात्' पुरुषार्थात् पारमार्थिकात्प्रयोजनात् नित्यात् ॥२॥

2. The Right and the Pleasant present themselves before man. The wise, after careful thought, distinguish between them. Of the two whoever accepts the Right attains the Good; but he who chooses the Pleasant, falls off from the Supreme End.

To tread the path of God is the Right or the Good, and to be merged in worldly enjoyments is the Pleasant. Man sometimes desires to walk in the path of God and sometimes is drawn away by worldly pleasures. Whoever takes the path of God attains the the Supreme Good; but whoever remains immersed in worldly pleasures never becomes worthy of enjoying the supremely pure bliss of God. He who loves God performs the duties of life as the ordained purpose of God; but he who is attached to the world worships God, the Supreme Good, for worldly pleasures. The selfish man addicted to the world can never sincerely say 'Oh Supreme Spirit! at Thy command, for the good of humanity and Thy love I engage myself in worldly duties.' When you will be able to say this earnestly and this will be the one aim in all your actions, then you shall know that you have accepted the Right entirely.

2. This significant verse has been made up by piecing together fragments from the 1st and 2nd verses of the second Valli of the First Chapter of the Kathopanishad. The sage of the Upanishad sharply distinguishes between Right or Duty and Pleasure 'अन्यच्छ्रेयो अन्यदुतैव प्रेयः' 'Right is one, Pleasure is another. Maharshi Devendranath did not incorporate this fragment in his verse, which he might, as well, have done for the greater emphasis of the distinction between Right and Wrong. The writer of the Upanishad as well as Maharshi Devendranath was evidently anxious to emphasise the distinction between the Right and the Wrong, Duty and Pleasure.

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यथाकारी यथाचारी तथा भवति। साधुकारी साधुर्भवति पाप-कारी पापो भवति। पुण्यः पुण्येन कर्म्मणा भवति पापः पापेन ॥३॥

यथा कर्तुं यथा चरितुं शीलमस्य सोऽयं मनुष्यः 'यथाकारी यथाचारी' सः 'तथा भवति'। 'साधुकारी साधुः भवति पापकारी पापः भवति'। 'पुण्यः पुण्येन कर्म्मणा भवति पापः पापेन' ॥३॥

3. The destiny of a man is shaped by the action he does and the manner in which he behaves. Whoever does right action becomes righteous, and whoever does wicked action becomes wicked. The soul becomes pure as the consequence of right actions, and sinful as the consequence of wicked actions.

One should enjoy the companionship of God by purifying his soul by eschewing sinful actions and by the performance of right actions.

3. This verse is taken from the Brihadaranyaka Upanishad IV. iv. 5. It emphasises the supreme importance of action and conduct much in the style of Buddhism. Man is what his action makes him. One who does evil becomes evil and one who does good becomes good. This view controverts the theory of the immutable nature of the soul which, in some passages of the Upanishads, was said to be not touched by fleeting circumstances. The Buddhist emphasis on action was perhaps a reaction against that view.

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यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥४॥

'यः तु' 'अविज्ञानवान्' अविवेकी 'भवति' 'अयुक्तेन' अप्रगृहीतेन 'मनसा सदा' युक्तो भवति। 'तस्य' अकुशलस्य 'इन्द्रियाणि' 'अवश्यानि' अशक्यनिवारणानि 'दुष्टाश्वाः' अदान्ताश्वाः 'इव' 'सारथेः' भवन्ति ॥४॥

4. The senses of the man, who is without discrimination (of right and wrong) and whose mind is not controlled, are like the vicious horses of a charioteer.

The unfortunate man, whose mind is not under control, is led astray from the right path, and is dragged into the

thorny forest of sin, where he suffers from endless torment. Therefore the mind and senses should not be allowed to go beyond the control of the understanding and the discipline of Moral Laws.

4. This and the next four verses are taken from the Kathopanishad I. iii. 5—9. In the original they are preceded by two verses which are a key to the idea contained in these verses. Here the human body is compared to a chariot, the soul to the charioteer, reason to a driver, mind to the reins, senses to horses, and the objects of senses to roads. Maharshi Devendranath did not include these two verses in his exposition. In the present verse the undisciplined mind is compared to a chariot drawn by untamed horses. Just as such a chariot is dragged astray, so the man whose senses have not been controlled, is led astray to the path of sin.

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यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥५॥

'यः' 'तु' पुनः पूर्व्वोक्तविपरीतः 'भवति' 'विज्ञानवान्' विवेकवान् 'युक्तेन मनसा' प्रगृहीतमनाः 'सदा' 'तस्य इन्द्रियाणि' 'वश्यानि' प्रवर्त्तयितुं वा शक्यानि 'सदश्वाः इव सारथेः' ॥५॥

5. The senses of the man, who is wise and whose mind is disciplined, are under control like the good horses of a charioteer.

The senses of one, which are under the control of understanding, lead him to the path of Righteousness ordained by God and do much good to him.

5. This verse gives the opposite picture. Here the disciplined mind is compared to a chariot drawn by tamed horses, which reaches its destiny in ease and comfort.

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यस्त्वविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः ।
न स तत् पदमाप्नोति संसारञ्चाधिगच्छति ॥६॥

'यः तु अविज्ञानवान् भवति' 'अमनस्कः' अप्रगृहीतमनस्कः स तत एव 'सदा अशुचिः' । 'न सः' 'तत्' ब्रह्म यत् परं 'पदं आप्नोति संसारं च अधिगच्छति' ॥६॥

6. He, who is unwise and uncontrolled and is always impure, cannot attain God but is immersed in the world.

He who doesn't know the holy nature of God, who cannot keep his mind under control, who is always impure with sinful thoughts, conversations and actions, wanders in the crooked path of the world and does not attain the place of God free from fear beyond the world.

6. This verse amplifies the idea contained in the previous verses, declaring that the undisciplined can never attain God.

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यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्मात् भूयो न जायते ॥७॥

'यः तु विज्ञानवान् भवति' 'समनस्कः' युक्तमनाः 'सदा शुचिः' । 'सः तु तत्पदं आप्नोति' 'यस्मात्' आप्तात् पदात् प्रच्युतः सन् 'भूयः' पुनः 'न जायते' संसारे ॥७॥

7. He who is wise, self-controlled and always pure, attains that place of God, from which he is no more dislodged.

Righteousness, as a near friend leads one to the abode of God, who becomes pure by taking refuge in it. He never falls down having swerved from that place, but attains infinite progress.

7. This verse, taken from the Kathopanishad 1. iii. 8, continues the same idea on the positive side with the addition that the wise, self-controlled pure person continually progresses on the path of God from which there is no turning back. The original literally means 'He is not born again, but Maharshi to avoid any reference to the doctrine of transmigration has rendered it as "he is no more dislodged."

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विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥८॥

'यः तु' 'विज्ञानसारथिः' विज्ञानं सारथिर्यस्येति 'मनः प्रग्रहवान्' प्रगृहीतमनाः 'नरः' विद्वान् । 'सः' 'अध्वनः' संसारगतेः 'पारं' परमेवाधिगन्तव्यम् 'आप्नोति' 'तत् विष्णोः' व्यापनशीलस्य ब्रह्मणः परमात्मनः 'परमं प्रकृष्टं 'पदं' स्थानम् ॥८॥

8. The man who has discrimination for his charioteer, and has under his control the mind as his rein, attains the highest place of the Supreme God on the other side of the world.

He who keeps his mind under the control of knowledge and

righteousness, attains the All-pervading God, having been liberated from the infatuation of the world, difficult to overcome.

8. This verse which is a continuation of the previous verses from the Kathopanishad merely repeats the idea of the previous verse, with further specification of the nature of the place of God, which is declared to be on the other side of the path of the world.

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तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततं ॥९॥

'तत्' विष्णोः' व्यापनशीलस्य ब्रह्मणः 'परमं' उत्कृष्टं 'पदं' स्थानं 'सदा' सर्व्वदा 'पश्यन्ति' 'सूरयः' ब्रह्मविदः 'दिवि' आकाशे 'इव' यथा 'आततं' विस्तृतं वस्तुजातं 'चक्षुः' विरोधभावेन विशदं पश्यति ॥९॥

9, The wise see that highest place of . the All-pervading Supreme God as the eye sees objects spread in the sky.

As we see things spread in the sky, in length and breadth, the moment we open the eyes, so the devoted wise persons with singleness of mind, see God within their own souls with the eye of knowledge. The shining sheath of the soul is the highest place of the All-pervading Supreme God ; His best seat is the soul of every individual.

9. This verse was not included in the early editions of the Brahma Dharma. It was added some years afterwards.

This well-known verse is taken from the R. V. I. 22. 20. Here Maharshi Devendranath defines the highest place of God. In the explanatory note Devendranath declares the pure mind to be the supreme place of God. The wise see it as clearly and immediately as an object spread in the sky. In the R. V. it is called the highest place of Vishnu. Devendranath has adopted that name for once in the Brahmo Dharma.

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अनन्दा नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्ति अविद्वांसोऽबुधो जनाः ॥९॥

'अनन्दाः' अनानन्दाः असुखाः 'नाम ते लोकाः' 'अन्धेन' अदर्शनलक्षणेन 'तमसा आवृताः' तमसा अज्ञानेन आवृताः व्याप्ताः । 'तान्' लोकान् 'ते' 'प्रेत्य' मृत्वा 'अभिगच्छन्ति' अभियन्ति । के ते 'अविद्वांसः' ब्रह्मावगमवर्ज्जिताः 'अबुधः' अबुधाः दुर्बुद्धयोऽयुक्तमनसः 'जनाः' ॥९॥

9. The ignorant persons of evil intentions go to those worlds after death, which are cheerless and are enveloped in deep darkness.

Those, who do not enjoy the pure Divine bliss on this earth having neglected to earn knowledge and righteousness, have to stay away far from the world of knowledge and bliss after death. In the measure in which one enjoys divine bliss with knowledge and righteousness in this world, in that measure will he attain high place (in the end) ; therefore while yet here one should form relationship with God, being devoted and pure-hearted ; there is no other means of attaining that Supreme place.

9. This verse taken from the Brihadaranyaka Upanishad IV. iv. 11. holds the opposite picture. In contrast to the supreme place of Vishnu attained by the righteous, the ignorant and the wicked are said to enter into the cheerless dark region. It will be noticed that here there is no indication of the theory of transmigration. The good are declared to enter into the place of Vishnu or Brahman. while the wicked go to the cheerless dark regions.

CHAP. XVI.

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शान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वा आत्मन्येवात्मानं पश्यति ॥१॥

'शान्तः' इन्द्रियचौराात् उपशान्तः 'दान्तः' शुद्धमनाः 'उपरतः' विनिर्मुक्तः 'तितिक्षुः' द्वन्द्वसहिष्णुः एकाग्ररूपेण 'समाहितः भूत्वा' आत्मनि जीवात्मनि 'एव' 'आत्मानं' परमात्मानं स्वयम्भुवं 'पश्यति' ब्रह्मवित् ॥१॥

1. A theist, having controlled his passions, disciplined his mind and turned away from worldly desires, sees the Supreme Spirit in his own soul with a calm and patient heart.

On the one hand there is the desire for worldly pleasures and on the other there is the hankering after God. In proportion as the desire for worldly pleasures is curbed, the hankering after God becomes kindled. When this yearning is kindled, the heart seeks Him, and sees Him everywhere as the result of attaining Him. The theist having been pure in heart through knowledge sees the Beneficent God, the truth of Truth, the life of Life, the consciousness of Consciousness in his own soul and attains the goal of life by enjoying the supremely pure divine bliss. That Perfect Person is not far away from any one of us. He dwells in the individual soul. All beings, and all creatures, all worlds live, move and have their being in Him. Until the eye of knowledge is open, people think Him as far-off; but one whose eye of knowledge has been opened, sees Him in his own Soul having controlled his passions, disciplined his mind, and turned away from worldly desires with a calm and patient heart.

1. The sixteenth chapter like its predecessor, is of an ethical and hortative character. The opening verse says that one who has controlled his senses and mind, who has turned away from worldly desires and patiently seeks God, sees Him in his own soul. This verse is taken from the Brihadaranyaka Upanishad IV. iv. 23. where it forms part of the discourse of *Yajnavalkya*.

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नैनं पाप्मा तरति सर्व्वं पाप्मानं तरति
नैनं पाप्मा तपति सर्व्वं पाप्मानं तपति ।
विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति ॥२॥

'न' 'एनं' साधकं 'पाप्मा' पापः 'तरति' प्राप्नोति अयन्तु 'सर्व्वं पाप्मानं' 'तरति' अतिक्रामति । 'न' च 'एनं पाप्मा' 'तपति' तापयति अयं 'सर्व्वं पाप्मानं' 'तपति' तापयति । सः 'विपापः' विगतपापः 'विरजः' विगतचित्तमलः 'अविचिकित्सः' करतलन्यस्तामलकवत् अस्ति ब्रह्मेति निश्चितमतिः 'ब्राह्मणः' 'भवति' ॥२॥

2. Sin cannot touch him, he overcomes all sins; sin cannot pain him, he curbs all sins. Being pure, sinless, and being convinced of the existence of God, he becomes the devoted worshipper of God.

Sin cannot overcome him, who walks in the path of righteousness, with his eye of knowledge steadily fixed on God. He becomes a devoted worshipper of God, having been liberated from sin and sorrow.

2. This verse is the continuation of the previous verse from the Brihadaranyaka Upanishad IV. iv. 23., and describes the condition of the devoted worshipper of God. Sin and sorrow cannot trouble Him. He rises above them.

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स मोदते मोदनीयं हि लब्ध्वा । तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥३॥

'सः' विद्वान् 'मोदते' 'मोदनीयं' हर्षणीयं ब्रह्म 'हि लब्ध्वा' । 'तरति शोकं' मानसं सन्तापं अतिक्रान्तो भवति 'तरति' 'पाप्मानम्' । 'गुहाग्रन्थिभ्यः' हृदयाज्ञानमोह-ग्रन्थिभ्यः 'विमुक्तः' सन् 'अमृतः भवति' ॥३॥

3. He rejoices having attained the Supreme God who is joy; he is liberated from sorrow and sin and becomes immortal having been disentangled from the knots of the heart.

The Thiest, having attained the supreme God in whom is the sole satisfaction of the heart and being devoted to him, enjoys unspeakable happiness. He, who has attained God, performs all

worldly duties in persuance of his will, walks in the path of righteousness instituted by Him without any desire for the fruits of action, and is careful to do actions dear unto Him discarding selfishness. Consequently he is liberated from sorrow and sin and being free from the fetters of worldly illusion dwells perpetually in the Eternal God.

3. This verse has been made up by joining fragment of a verse of the Kathopanishad I. ii. 13., "स मोदते मोदनीयं, हि लब्ध्वा" to the concluding portion of the Mundakopanishad III. ii. 9. It further describes the condition of the person who has known God. Such a person rejoices in God and becomes immortal having cut asunder the knots of the heart.

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सत्यान्न प्रमदितव्यं धर्म्मान्न प्रमदितव्यं कुशलान्न प्रमदितव्यम् ॥४॥

'सत्यात्' 'न' 'प्रमदितव्यं' विच्छेत्तव्यं अनृतं न वक्तव्यं 'धर्म्मात् न प्रमदितव्यं' 'कुशलात्' मङ्गलयुक्तात् कर्म्मणः 'न प्रमदितव्यम्' ॥४॥

4. Do not fall off from Truth ; do not fall off from Righteousness ; do not fall off from the Good.

Speaking the truth, and truthful behaviour, are the very life of Brahmoism. Those who desire to attain God, who is Truth, must never depart from Truth. The person devoted to God should always be eager to perform righteous deeds as ordained by the God of Righteousness in truth and love. Without righteous conduct the heart does not become pure, the grace of God is not obtained, and divine knowledge is not revealed. Therefore the person desirous of salvation should never depart from (the path of) righteousness. We cannot realise the righteous spirit of God unless we are engaged in beneficial service of the world as commanded by Him having subordinated our will to His beneficent purpose. Therefore one should not fall off from beneficent action.

4. This and the subsequent six verses have been taken from the eleventh Anuvaka of the first Valli of the Taittiriya Upanishad, in which the preceptor having taught the disciple gives him a few parting injunctions. They are very noble and appropriate in thought and language. In the present verse the preceptor exhorts the disciple never to depart from the path of truth and righteousness.

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सत्यं वद । समूलो वा एष परिशुष्यति योऽन्टतमभिवदति ॥५॥

'सत्यं' सत्यवचनं 'वद'। 'समूलः' सह मूलेन 'वा' 'एषः' 'परिशुष्यति' शोषमुपैति 'यः' अनृतम्' अयथाभूतार्थं 'अभिवदति' ॥५॥

5. Speak the Truth ; he who speaks falsehood dries up to the root.

Truth is God, Truth is the source of Religion ; therefore the pious man devoted to God, should always speak the Truth and behave truthfully.

5. In this verse the duty of speaking the truth is further emphasised. The injunction of the Taittiriya Upanishad I. 11 is strengthened by the impressive declaration from the Prasnopanishad VI. i, that 'whoever speaks falsehood dries up to the root."

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धर्म्मं चर। धर्म्मात् परं नास्ति। धर्म्मः सर्व्वेषां भूतानां मधु ॥६॥

'धर्म्मं' 'चर' आचर। 'धर्म्मात् परं नास्ति' धर्म्मेण हि सर्व्वं नियम्यन्ते। 'धर्म्मः' सर्व्वेषां नियन्ता प्राणिभिरनुष्ठीयमानरूपश्च 'सर्व्वेषां भूतानां' उपकारकत्वेन 'मधु' ॥६॥

6. Act righteously, there is nothing higher than righteousness. Righteousness is like honey for all.

Performance of duty is Righteousness or Religion. Doing duty to one's own Self, duty to parents, duty to wife and children, to friends and neighbours, duty to master, duty to the poor, the distressed and the helpless, duty to one's own country and to God, is Religion. God reveals to the good sense of each one of us the command to do that which is our duty according to the time, place and circumstances of our respective situation under which we are placed. If we walk in the path of Truth, Righteousness and Goodness, in complete obedience to these commandments, we shall reach His immortal abode even though our heads be cut off.

6. The first part धर्म्मं चर is taken from the Taittiriya Upanishad I, 11. This exhortation, 'act righteously', is supplemented by the two quotations taken from the Brihadaranyaka I. iv. 14., and II. v. 11., in commendation of righteousness. The three together form a complete whole without any appearance of patching up.

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श्रद्धया देयम् अश्रद्धया अदेयम् ॥७॥

यत्किञ्चित् देयं तत् 'श्रद्धया' एव 'देयं' दातव्यम्। 'अश्रद्धया' अदेयम् ॥७॥

7. Give (what you can) with a reverent spirit. One should not give irreverently.

One should not give (anything) with a sad heart (in a grudging reluctant spirit), but should give (what he can) with a reverent spirit.

7. In this verse, taken likewise from the Taittiriya Upanishad I. 11., the manner of giving charities is expressed. One should give charities in a reverent spirit. In the original, this injunction is followed by four other injunctions, "श्रिया देयम्, ह्रिया देयम्, भिया देयम्, संविदा देयम्।" 'Give with wisdom, give with modesty, give with fear and with sympathy', the whole forming a very noble ideal of charity.

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मातृदेवो भव पितृदेवो भव आचार्यदेवो भव ॥८॥

माता देवो यस्य सः मातृदेवः त्वं 'मातृदेवः' 'भव'। एवं 'पितृदेवः भव' आचार्य-देवः भव' ॥८॥

8. Know the mother as God, know the father as God, know the preceptor as God.

One should gratefully bestow his love and gratitude on his parents, who tend and protect us in affection as the very image of the Love of the Beneficent God and as His representative and the preceptor by whose teachings we attain the Infinite, Eternal, Unchanging God, having been liberated from the darkness of ignorance.

8. This verse, also taken from the Taittiriya Upanishad I. 11., indicates how one should behave towards his parents and preceptor. Literally rendered, it means, 'make your mother a god make your father a god, make your preceptor a God.' In the original this injunction is extended towards a guest, and is preceded by a commandment that one should not deviate from his duties towards god and parents.

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यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि ॥९॥

'यानि' 'अनवद्यानि' अनिन्दितानि 'कर्माणि तानि सेवितव्यानि' त्वया। 'नो' 'इतराणि' निन्दितानि कर्त्तव्यानि ॥९॥

9. One should perform only such acts as are beneficent and not others.

One should engage in beneficent action having in view the beneficent purpose of God who is the abode of all goodness and should never commit evil works.

9. Having enumerated the above duties, the preceptor concludes with the general injunction that one should perform all beneficent action. Maharshi Devendranath has transposed the order bringing this general injunction to the last.

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यान्यस्माकं सुचरितानि
तानि त्वयोपास्यानि नो इतराणि ॥१०॥

'यानि' 'अस्माकम्' आचार्य्याणां 'सुचरितानि' शोभनानि आचरितानि 'तानि' एव 'त्वया' 'उपास्यानि' नियमेन कर्त्तव्यानि 'नो इतराणि' विपरीतानि ॥१०॥

10. You should perform such good deeds as are done by us; and not others.

The preceptor, who has known God, enjoins the disciple, 'you should follow the good advices given by us and the good deeds that we do. Do not engage in evil deeds following the bad example of wicked persons.'

10. In conclusion the preceptor advises the disciple to follow the example of the wise and virtuous persons. This may be taken as the general rule under circumstances where there is doubt as to the right conduct. In the absence of any clear and definite rule of conduct the example of wise persons is to be followed.

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एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्म धाम ॥११॥

'एतैः उपायैः' पूर्वोक्तैरुपायैः 'यतते' प्रयत्नं करोति मुमुक्षुः सन् 'यः तु' विद्वान् ब्रह्मवित्। 'तस्य' विदुषः 'एषः आत्मा' 'विशते' संप्रविशति 'ब्रह्मधाम' आश्रयम् ॥११॥

11. The soul of the person who endeavours to attain God by these means, enters into the abode of God.

The soul of the person who endeavours to know God, having accepted the Truth and followed the path of righteousness, doing good works, revering parents and preceptor, enters the abode of God. He, having attained God, enjoys the supreme bliss of ever-lasting companionship with God.

11. This verse is from the Mundak Upanishad III. ii. 4. Maharshi Devendranath has taken it from its original context and joined it with the series of injunctions from the Taittiriya I. ii. with which it fits in much better than with the original context. Here we have a clear example of the excellent use of the texts of the Upanishads by Maharshi Devendranath. In this verse it is declared that he who endeavours to attain God by the observance of the above precepts enters the abode of God. It would thus seem that this beatitude is promised after death.

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शृण्वन्तु विश्वेऽमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥१२॥

'शृण्वन्तु' 'विश्वे' सर्वे 'अमृतस्य' ब्रह्मणः 'पुत्राः' 'ये' 'धामानि' 'दिव्यानि' रमणीयानि 'आतस्थुः' अधितिष्ठन्ति ॥१२॥

12. Hearken, O ye sons of the Immortal, that dwell in the Celestial regions.

The theist, having realised the uncreated Immortal God in his heart like the morning sun and being filled with enthusiasm says, "Oh, ye, sons of the Immortal, gods and men of Heaven and Earth, hearken! I have known that Effulgent Person beyond darkness.

12. In the few concluding verses of the first part of Brahma Dharma Maharshi Devendranath declares in exaulting enthusiasm and conviction, the all-pervading presence of God, and the consequences of realising Him, in the language of the Yajur Veda XI. v. 6. and the Swetaswatara Upanishad II. 5.

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वेदाहमेतं पुरुषं महान्त-
मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥१३॥

'वेद' जाने 'अहम्' 'एतं' 'पुरुषं' पूर्णं 'महान्तम्' 'आदित्यवर्णं' प्रकाशरूपं

'तमसः' अज्ञानात् 'परस्तात्'। 'तम् एव विदित्वा' मृत्युम् 'अति एति' अत्येति अतिक्रामति अस्मात् 'न अन्यः पन्थाः विद्यते' 'अयनाय' परमपदप्राप्तये ॥१३॥

13. I have known the Great Effulgent Person beyond darkness. The devotee overcomes death by knowing him. He has no other way to salvation.

The devotee overcomes death by knowing the great Effulgent Person beyond darkness. He enjoys supreme Bliss for ever as the companion and follower of that Person who is Love and Intelligence. There is no other way to salvation than taking refuge in Him.

13. This grand verse is adopted from the Yajur Veda XXXI. 18. It reappears in the Swetaswatara Upanishad III. 8., where a sage with a note of supreme conviction declares 'I have known the Great Person of the colour of the Sun beyond darkness etc." It would seem that he, after long searching, and arduous struggle with doubt and disbelief, bursts forth in joy and enthusiasm 'I have known Him' as he realises the presence of God like the well-known Greek Physicist who called out *'Eureka, Eureka'* when he realised a truth of Physical science.

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एतज्ज्ञेयं नित्यमेवात्मसंस्थं
नातः परं वेदितव्यं हि किञ्चित् ॥१४॥

यस्मात् ब्रह्मज्ञानानन्तरं परमपुरुषार्थसिद्धिः तस्मात् 'एतत्' ब्रह्म 'नित्यम् एव' 'ज्ञेयम्'। आत्मनि संतिष्ठतीति 'आत्मसंस्थं' 'न अतः परं वेदितव्यं' 'हि किञ्चित्' अस्ति ॥१४॥

14. The Supreme Spirit, who eternally dwells in Himself is alone worthy to be known; there is nothing worth knowing beyond Him.

He who is the support of all, dwells in Himself for all times. Seek Him and know him. There is an end of all when we know Him. There is nothing else to be known above Him.

14. In this verse, taken from the Swetaswatara Upanishad I. 12., it is rightly declared that there is nothing higher than the knowledge of God, It fits in very well with the previous verse.

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संप्राप्यैनमृषयो ज्ञानतृप्ताः

कृतात्मानो वीतरागाः प्रशान्ताः ।

ते सर्व्वगं सर्व्वतः प्राप्य धीरा

युक्तात्मानः सर्व्वमेवाविशन्ति ॥१५॥

'संप्राप्य' समवगम्य 'एनं' परमेश्वरं 'ऋषयः' दर्शनवन्तः 'ज्ञानतृप्ताः' ज्ञानेन तृप्ताः 'कृतात्मानः' संस्कृतात्मानः 'वीतरागाः' विगतरागादिदोषाः 'प्रशान्ताः' इन्द्रियचाञ्चल्यरहिताः 'ते' एव 'सर्वगं' सर्व्वव्यापिनं 'सर्व्वतः' सर्व्वत्र 'प्राप्य' 'धीराः' विवेकिनः 'युक्तात्मानः' समाहितस्वभावाः 'सर्वं एव' 'आविशन्ति' प्रविशन्ति ज्ञानेन ॥१५॥

15. The sages having known Him fully, become satisfied with knowledge, attain progress of soul, and become detached from the world and obtain peace of mind. These wise men united with God, having seen the All-pervading God everywhere, enter into all.

The wise who have known the True Person in their knowledge, have worshipped Him in love and have become united with Him by surrendering their will to His beneficent purpose, enter into all having enjoyed the companionship of the abode of the All-beneficence who dwells in all, and see the Immortal Loving Person in all.

15. This verse taken from the Mundakopanishad III. ii. 5., amplifies the idea of the previous verse. When one knows God, his knowledge is satisfied, his love is established in the Highest and all his desires are fulfilled.

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विज्ञानात्मा सह देवैश्च सर्व्वैः

प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।

तदक्षरं वेदयते यस्तु सौम्य

स सर्व्वज्ञः सर्व्वमेवाविवेश ॥१६॥

'विज्ञानात्मा' 'सह देवैः च' इन्द्रियैः 'सर्व्वैः' 'प्राणाः' 'भूतानि' पृथिव्यादीनि 'संप्रतिष्ठन्ति यत्र' यस्मिन् अक्षरे ब्रह्मणि । 'तत् अक्षरं ब्रह्म' 'वेदयते' जानाति 'यः तु सौम्य' 'सः सर्व्वज्ञः सर्वं एव' 'आविवेश' आविशति ज्ञानेन ॥१६॥

16. O beloved disciple! He who knows the Imperishable

God, in whom live all creatures, all senses, all lives and all beings, knows everything and enters into all.

All doubts of him, who has known that Imperishable Person at whose desire all creatures, senses, lives and all things have been created and by whose will they exist, are dispelled; and having entered into all, he sees that Immortal Beneficent Person everywhere.

16. This verse taken from another source, the Prasnopanishad IV. 11, confirms the idea of the previous verse viz, whoever knows God knows everything.

[156]

यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषः सर्वानुभूः ।

यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषः सर्वानुभूः ।

तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥१७॥

'यः च अयम् अस्मिन् आकाशे' 'तेजोमयः' चिन्मात्रप्रकाशमयः 'अमृतमयः' अमरणधर्म्मा 'पुरुषः' सर्व्वमनुभवतीति 'सर्वानुभूः' 'यः च अयं अस्मिन् आत्मनि तेजोमयः अमृतमयः पुरुषः सर्व्वानुभूः' 'तम् एव विदित्वा' 'मृत्युम्' 'अति एति' अत्येति अतिक्रामति । 'न अन्यः पन्था विद्यते अयनाय' ॥१७॥

17. The seeker alone who has known the Effulgent Immortal Person, that is in this infinite sky as well as in this soul and that knows everything, overcomes Death—there is no other way to the attainment of salvation.

Two of the works of God are marvellous,—the infinite sky studded with innumerable stars spread before us and the imperishable ever-progressive soul within us. The soul is neither small nor large, but what a wonderful thing it is! The tiny soul sees the infinite sky as if the whole firmament hangs on it. Unless there is the soul, nothing would exist; if there be no soul, hundreds of suns would become dark; with the emergence of the Soul everything is lighted up. The sky without and the soul within, both are the reflections of the Infinite Person, "smaller than the smallest and greater than the greatest." He dwells in the infinite sky and he is enthroned in the golden (shining) soul. He exists as Life within and without. When we go into a solitary

retreat, we see Him there as the witness, when we go into the field of work we find Him there as regulating all affairs as the Master. As He is the King of the external world, so He is the Lord of the Soul. Seated on His throne in the spiritual world He is attracting all towards Himself dispensing reward for good deeds and punishment for wicked actions. His mercy is in the extended sky as well as in the solitude of the soul,—He is cooling the earth by pouring rains. He is satisfying the Soul by infusing the nectar (of Love) in it. We overcome Death by taking refuge in Him and becoming immortal we enjoy the pure bliss of His companionship.

17. This exquisitely beautiful verse has been made up by Maharshi Devendranath Tagore out of the materials found in the fifth Brahmana of the second Chapter of the Brihadaranyaka Upanishad and the Swetaswatara Upanishad. III. 8. Here we have a typical example of the originality of Maharshi Devendranath and the service rendered by him to the popularity of the Upanishad. This verse has become so organic that it does not look at all like one made by piecing together fragments from different places. It has become very popular and is often quoted as an original verse from the Upanishad. In the fifth Brahmana of the second Chapter of the Brihadaranyaka Upanishad, there are a number of verses, where various elements such as earth, water, fire, air, sun, space, moon, lightning, thunder, sky, righteousness, truth, mankind, soul, etc., are spoken of as the honey of all beings and the bright Immortal Person in them is identified with the Person in them.

"इयं पृथिवी सर्वेषां भूतानां मध्वस्यै पृथिव्यै सर्व्वाणि भूतानि मधु यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं शारीरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्व्वम् ।"

"This earth is the honey (madhu, the effect) of all beings and all beings are the honey (madhu, the effect) of this earth. Likewise this bright Immortal Person in this earth and that bright Immortal Person incorporated in the body (both are madhu). He, indeed, is the same as that Self, that Immortal, that Brahman, that All."—(Max-Muller.), and so on.

Out of this bewildering heterogeneous mass, Maharshi has picked up only two viz., 'आकाश' 'sky' and 'आत्मा' 'the soul,'—the two elements which awakened the admiration of the great German Philosopher, Immanuel Kant,—in which the bright Immortal Person dwells, and added the adjective "सर्व्वानुभूः" "All-perceiving" from the Brihadaranyakopanishad II. v. 19, and finally supplemented the whole with the fragment, "तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय" from the Swetaswatara Upanishad III. 8., thus forming this grand verse. While composing

the verse whether Maharshi had consciously in view the immortal passage of Kant, is not known. The verse undoubtedly is exquisitely beautiful and sublime like the declaration of the German Philosopher. The note of direct perception 'अयम्' and 'अस्मिन्' is remarkable. In the whole range of religious literature this verse of Maharshi Devendranath has hardly been excelled for its direct and immediate vision of the Unseen Reality.

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उक्ता त उपनिषत् ब्राह्मीं वाव
त उपनिषदमब्रूमेत्युपनिषत् ॥१८॥

उपनिषदं श्रुतवति शिष्ये आचार्य्य आह उक्तेति । 'उक्ता' अभिहिता 'ते' तव सम्बन्धे 'उपनिषत्' । का पुनः सेत्याह 'ब्राह्मीं' ब्रह्मणः परमात्मनः इयं 'वाव' एव 'ते' तव 'उपनिषदं' 'अब्रूम' । 'इति उपनिषत्' अवधारणार्थः ॥१८॥

18. The Upanishad has been declared unto you ; I have told you the Upanishad about the Brahman. This is the Upanishad.

The science which leads us to the Brahman is this Upanishad. In this first part of the Brahmo Dharma, the Upanishad has been declared. The reverent seekers after salvation will attain the Highest Place following its teachings.

18. In this verse Maharshi Devendranath concludes his recital of the principles of Brahmo Dharma in the words of the Kenopanishad IV. 7. He calls it the Upanishad :—'This is the Upanishad.'

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मौपनिषदम् । माहं ब्रह्म निराकुर्य्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्म्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः हरिः ॐ ।

स्वावयवपाठपूर्व्वकं स्वस्मिन्नौपनिषद्धर्म्मावस्थितिसिध्यर्थं मन्त्रमाह । 'वाक् प्राणः चक्षुः श्रोत्रं अथो बलं इन्द्रियाणि च' एतानि सर्व्वाणि 'मम' उपासकस्य 'अङ्गानि' 'औपनिषदं उपनिषत्प्रतिपाद्यं 'सर्व्वं' सर्व्वान्तर्यामि 'ब्रह्म' 'आप्यायन्तु' । 'अहं' 'ब्रह्म' 'मा' 'निराकुर्य्यां' न त्यजेयम् । 'ब्रह्म' 'मा' मामुपासकं 'मा' निराकरोत् मात्यजत् ।

ब्रह्मण: 'अनिराकरणं' स्वरूपतिरस्काराभाव: 'अस्तु' 'मे' मत्कर्तृकं 'अनिराकरणं' 'अस्तु'। किञ्च 'तदात्मनि' परमात्मनि 'निरते' 'नितरां' रममाणे 'मयि' उपासके 'ये उपनिषत्सु धर्म्मा:' 'ते' 'मयि सन्तु' ते मयि सन्तु' इति पुनरुक्तिरादरार्थी।

May the Supreme God who is to be known from the Upanishads and who rules all from within satisfy my words, life, eyes, ears, strength, senses, and all organs. God has not forsaken me, may I not forsake God. May there be no forsaking, may I always remain unforsaken by Him. I am always devoted to God : may all the righteousness of the Upanishad grow in me, may it grow in me.

Om peace ! peace ! peace !! peace !!!
Harih Om

The closing benediction is taken from the Santipatha of the Chandogya-Upanishad and is also to be found in the Santipatha of the Kenopanishad. The two closing words 'Harih Om' are to be found in the Prasna Upanishad.

PART II.

Moral Precepts.

CHAPTER I.

ओमाचार्य्योऽन्तेवासिनमनुशास्ति।

'आचार्य्य:' 'अन्तेवासिनं' शिष्यम् 'अनुशास्ति' कर्त्तव्य' धर्म्मं ग्राहयति ॥१॥

1. The Preceptor enjoins on the disciple.

Actions dear unto God should be done in love of Him, after having seen Him with the eye of knowledge. Righteousness is dear to God, He dislikes unrighteousness ; consequently righteousness is the duty of men and good for them and unrighteusness should not be done and should by all means be avoided by them. Knowledge of God without the practice of righteousness is fruitless ; the soul is degraded being tarnished by the practice of unrighteousness. The power of distinguishing between righteousness and unrighteousness given by God to man is called the moral sense or conscience ; man, having distinguished between them with the help of it, should discard unrighteousness and remain sinless, and become pure by the practice of righteousness and thus enjoy the companionship of God. The preceptor with a view to purify and develope the moral sense of the disciple indicates what actions are permissible and what are forbidden.

1. In the second part of the Brahmo Dharma, Maharshi has compiled a Code of duties for the Theistic house-holder under the heading अनुशासनम् 'Behests or Precepts'. Maharshi was of opinion that mere knowledge of God, without the practice of righteousness is not of much value. Hence he realised the necessity of supplementing the Theological teachings of the first part by a Code of practical morality. In the present verse from the Taittiriya Upanishad I. ii. 8., he found a suitable introduction for this section.

[2]

ब्रह्मनिष्ठो गृहस्थः स्यात् तत्त्वज्ञानपरायणः ।
यद्यत् कर्म्म प्रकुर्वीत तद्ब्रह्मणि समर्पयेत् ॥२॥

'गृहस्थः' ब्रह्मण्येव निष्ठा निश्चयेन स्थितिर्यस्य सः 'ब्रह्मनिष्ठः' स्यात् भवेत् । किञ्च 'तत्त्वज्ञानपरायणः' तत्त्वज्ञानं परं प्रकृष्टं अयनम् आश्रयो यस्येति । 'यत् यत्' लोकहितं धर्म्यं 'कर्म' 'प्रकुर्वीत' अनुतिष्ठेत् तस्य फलाभिसन्धिं परिहाय 'तत्' कर्म 'ब्रह्मणि' सर्वमङ्गलास्पदे पूर्णे परमेश्वरे 'समर्पयेत् ॥२॥

2. The house-holder should be devoted to God and should aim at the knowledge of Truth. He should consecrate to God whatever work he undertakes.

One should not become a mendicant having cut off the relationship with mother, father, brothers, sisters, wife and children and members of the family. This relationship has been instituted by the Beneficent God; it is not proper to cut it off. One should preserve this relationship as a house-holder.

But one should not be entangled in the fetters of delusion forgetting Him who has instituted this beneficent relationship. One should perform the household duties with his heart united to Him. In the days of prosperity one should walk in the path of life obedient to His will and in adversity should take refuge in Him. While the body will move on this earth, the soul should dwell in the Supreme Spirit. At the time of work, one should act in His company and at the time of rest, one should rest in Him. Both the inner and outer senses should be obedient to Him. The Soul in submission to Him, should engage them in their respective functions. One should practise to the best of his ability, even at the risk of his life, whatever he knows to be His command and He should shun as the very poison whatever he understands to be against His will. One should enter into the world, thus devoted to God. Knowledge of Truth, means to know things as they are; created things should not be mistaken for the Creator. One should be able to discriminate between truth and untruth, good and evil, righteousness and unrighteousness. To this end one should seek knowledge and act up to that knowledge.

One should perform works dear unto the Beloved God, out of love for Him and in complete indifference to the consequences. To obey His command in happiness or in misery, in weal or woe, in honour or dishonour should be the one aim of the devotee. That I have got the command to serve Him, is my great fortune. It will be a great reward if I can fulfil that command. I am His Servant, to obey His command is my duty. Whether it brings happiness or misery, I shall remain engaged in doing it without counting the consequences. Thus the devotee of God should consecrate unto God whatever works he undertakes in scorn of consequences and without any pride.

2. This verse taken from the Mahanirvana Tantra, VIII. 23 constitutes an apt preface to the entire collection of the second part. In the original, Siva introduces his narration of the householder's duties to Parvati with this verse. There the emphasis was on 'ब्रह्मनिष्ठ' 'devoted to God' and 'तत्त्वज्ञानपरायण' 'seeking after the knowledge of Truth.' Maharshi has shifted the emphasis to 'गृहस्थ' with the implication that one who seeks God should be a householder and not a Sanyasi.

[3]

मातरं पितरञ्चैव साक्षात् प्रत्यक्षदेवताम् ।
मत्वा गृही निषेवेत सदा सर्वप्रयत्नतः ॥३॥

'मातरं पितरं च एव साक्षात् प्रत्यक्ष देवतां' 'मत्वा' विचिन्त्य 'गृही' 'निषेवेत' शुश्रूषेत 'सदा' 'सर्वप्रयत्नतः' सर्वप्रयत्नेन ॥३॥

3. The householder should always serve his father and mother with every possible care knowing them as visible gods.

The worshipper of God should consider his parents as the representatives of God in the matter of loving and serving them and the regard of the heart should be manifest in their service. He should never slacken his interest in this respect. One acquires merit by the service of parents; failure in this matter is reprehensible. God, the Father of the Universe and the Mother of all has revealed His fatherhood and motherhood in the parents. The service of parents is a noble and sacred duty in His eyes. One should serve them with body, mind, words and acquired wealth.

3. Love and service to parents has been placed at the forefront of

the householder's duty by Maharshi Devendranath. This verse is also taken from the Mahanirvana Tantra VIII. 25, where Siva assigns the first place to Truthfulness, the duty to parents coming next.

[4]

श्रावयेन्मृदुलां वाणीं सर्वदा प्रियमाचरेत् ।
पित्रोराज्ञानुसारी स्यात् सत्पुत्रः कुलपावनः ॥४॥

'श्रावयेत्' 'मृदुलां' कोमलां वाणीं वाचं 'सर्वदा' 'प्रियं' हितम् 'आचरेत्' कुर्य्यात् । 'पित्रोः' मातापित्रोः 'आज्ञानुसारी' आज्ञानुवर्त्ती च 'स्यात्' भवेत् 'सत्पुत्रः' 'कुल-पावनः' कुलपवित्रजननः ॥४॥

4. A good son is an ornament to the family, should always speak gently to the parents, do what is agreeable to them and be obedient to their commands.

One should never treat one's parents harshly, should speak to them in gentle words, should approach them in a humble manner, look up to them with a reverential eye and would await their commands with eager joy and should think of their good and seek their welfare day and night. He should perform the task which they enjoin even if it entails suffering. If any of their commands seem unjust and hence is to be disobeyed, he should do it with all the greater gentleness, humility and respect. He should endeavour to make them happy and contented even at the sacrifice of his own happiness; such are the characteristics of a good son. Such a son is the true son of the Supreme Father. He sanctifies the family.

4. This verse is also taken from the Mahanirvan Tantra and gives further details of the children's duty towards the parents. They should speak gently and lovingly to the parents and treat them with kindness and consideration, and obey their orders. Maharshi Devendranath has, however, added the proviso that in the case of parents' orders conflicting with the dictates of conscience, the children must follow the latter though in a gentle and respectful manner.

[5]

गुरूणाञ्चैव सर्वेषां माता परमको गुरुः ।
माता गुरुतरा भूमेः स्यात् पितोच्चतरस्तथा ॥५॥

ये ये गुरुत्वेन निर्द्दिष्टाः तेषां 'सर्व्वेषां' 'च' 'गुरूणां' मध्ये 'माता' 'एव' 'परमकः' परमः श्रेष्ठः 'गुरुः' । 'माता गुरुतरा भूमेः' 'तथा' 'स्यात्' अन्तरीक्षात् 'उच्चतरः' 'पिता' ॥५॥

5. Of all the persons to be revered, mother is the highest. Mother is weightier than the earth and father is higher than the heavens.

One should look upon his parents as the greatest of all persons. There may be many who are abler and more learned than one's parents, but the relation with any one else cannot be of a more weighty and respectful nature. If a son becomes superior to his parents in learning, wealth and ability, still the weighty relationship will always keep them high and respectful.

5. This verse, dialating the ideas of the previous verse has been taken from the Mahabharata, the first line from the Adiparva 196. 16 and the 2nd line from the Vanaparva 312. 60 and 58. It breathes a very noble conception of the relationship of the children to parents. The mother is said to be weightier than the earth and the father higher than the heavens. It is to be noted that in all these verses the mother has been given precedence to father.

[6]

यं मातापितरौ क्लेशं सहेते सम्भवे नृणाम् ।
न तस्य निष्कृतिः शक्या कर्त्तुं वर्षशतैरपि ॥६॥

'नृणाम्' अपत्यानां 'सम्भवे' प्रति 'यं' 'क्लेशं' 'मातापितरौ' 'सहेते' 'तस्य' क्लेशस्य 'निष्कृतिः' आनृण्यं 'कर्त्तुं' वर्षशतैः अपि 'न' 'शक्या' न शक्यते ॥६॥

6. A Son cannot in hundred years make amends for the sufferings which the parents have to bear on the birth of a child.

A son, cannot make amends for the physical pains and mental anxieties which the parents have to suffer on his birth, by serving them with body, mind and words to the last day of his life. Therefore he should never think, even after serving them to the best of his abilities, that he has rendered sufficient recompence to his parents. On the other hand he should remain ever grateful to them in remembrance of their sincere affection and unmoved patience. He should love and serve them till death and even when they are departed he should be careful to fulfil their favourite desires.

6. This Verse which explains the reason why the parents should be

loved and served by the children, has been taken from the Manu Samhita II. 227. It forms part of the enumeration of the duties of a disciple.

[7]

भ्राता ज्येष्ठः समः पित्रा ।
भार्यापुत्रः स्वका तनुः ॥
छाया स्वदासवर्गश्च दुहिता कृपणं परम् ।
तस्मादेतैरधिक्षिप्तः सहेतासंज्वरः सदा ॥७॥

'ज्येष्ठः' 'भ्राता' 'पित्रा समः' पितृतुल्यः। 'भार्या पुत्रः' च 'स्वका तनुः' स्वशरीरमेव। 'स्वदासवर्गः च' नित्यानुगतत्वात् आत्मनः 'छाया' इव। 'दुहिता' 'परं' 'कृपणं' कृपापात्रम्। 'तस्मात्' कारणात् उक्तैः 'एतैः' 'सदा' 'अधिक्षिप्तः' आक्रोशितोऽपि 'असंज्वरः' असन्तप्तः सन् 'सहेत' ॥७॥

7. An elder brother is as the father, the wife and sons are as one's own self, the servants are like the shadows, and a daughter is worthy of the highest compassion; consequently though vexed by these, one should bear it patiently without resentment.

One should look after his family in the desire for the love of the most beloved God. Every member of the family should be looked upon as His. Therefore, even if there be occasions for anger and vexation from brothers, sisters, wife, sons, daughters and servants, one should treat them according to their relationship controlling anger and vexation. The elder brother should be looked upon as the father, the younger brother should be loved as the son, the wife and children should be considered as a part of one's own self, and servants should be treated kindly. One should not treat anybody cruelly blinded with anger on seeing any shortcoming but should try to correct them with forgiveness. In imitation of the incomparable love with which God is tending all, one should protect and further the physical, intellectual and spiritual welfare of every member of the family.

7. This Verse is made up of two verses from the Manu Samhita IV. 184 and 185. It further amplifies the relationship with and the proper behaviour towards the various members of the household.

[8]

अतिवादांस्तितिक्षेत नावमन्येत कञ्चन ।
न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥८॥

'अतिवादान्' अतिक्रमवादान् परोक्तान् 'तितिक्षेत' सहेत। 'कञ्चन' कश्चिदपि 'न' 'अवमन्येत'। 'न च इमं' 'देहं' क्षणभङ्गुरं 'आश्रित्य' अवलम्ब्य तदर्थं 'केनचित्' सह 'वैरं' विरोधं 'कुर्वीत' कुर्यात् ॥८॥

8. One should put up with the hard words of others, should not insult anyone; and should not act inimically with anyone in this human life.

One should conquer the hard words of others by patience; he should not return hard words for hard words; for righteous action is the object of life, and not vengeance. One should not insult anybody; God has not created any person to be insulted. All are the objects of His affection, therefore one should honour everybody. With this transitory life, one should not act inimically towards anyone in pride. On the other hand, he should be engaged in doing good to all during the few days of stay here. God is our common Father, all men are brothers of each other; one should not desecrate this sacred relationship by mutual hostility.

8. Passing on from the enumeration of duties towards the various members of the family, here is given a statement of the duty of gentle behaviour to all persons. This verse has been taken from the Manusamhita VI. 47.

Family Relationship
(wife)

CHAPTER II.

[9]

यावन्न विन्दते जायां तावदर्धो भवेत् पुमान् ।
यन्न बालैः परिवृतं श्मशानमिव तद्गृहम् ॥१॥

'यावत्' पुमान्' पुरुषः 'जायां' 'न विन्दते' न लभते 'तावत्' 'अर्धः' असर्वः 'भवेत्' भवति । 'यत्' गृहं 'बालैः' बालकैः गृहाभरणभूतैः 'न' 'परिवृतं' न सुसज्जीकृतं 'तत् गृहं' 'श्मशानं इव' ॥१॥

1. A man is only a half as long as he is not united with a wife. The house which is not filled with children is like a cremation ground.

God has created man and woman with a view to perpetuate creation. In obedience to His beneficent object one should enter into the holy matrimonial relationship. It should not be considered as against His will. Children are the delight to the heart of the parents and the ornaments of the home. This is the sacred reward of matrimonial relationship.

1. In the second chapter the duties of married life are enumerated. In the opening verse, the married life is commended. It is stated the man is only half or imperfect so long as he is not united with a wife ; and a home where children have not been born is like a desert. This verse has been made up by piecing together fragments of two verses from the Vyasa Samhita II. 14. and Atri Samhita 309.

[10]

प्रजनार्थं महाभागाः पूजार्हा गृहदीप्तयः ।
स्त्रियः श्रियश्च गेहेषु न विशेषोऽस्ति कश्चन ॥२॥

'प्रजनार्थं' अपत्योत्पादनार्थं एताः स्त्रियः 'महाभागाः' बहुकल्याणभाजनभूताः 'पूजार्हाः' सम्मानार्हाः 'गृहदीप्तयः' गृहशोभाकारिण्यः । 'स्त्रियः श्रियः च गेहेषु' शुल्कभाः 'न' अनयोः 'विशेषः अस्ति' 'कश्चन' कश्चिदपि । यथा निश्रीकं गृहं न शोभते एवं निःस्त्रीकम् इति ॥२॥

2. Wives have to be honoured and cherished as they give

birth to children ; they brighten the home. They are the beauties of home ; there is no difference between a woman and the goddess of beauty.

Men and women are objects of love and blessings of God, the Supreme Father equally. But the All-seeing Beneficent God has given to each body, mind, knowlege and sentiment, virtues and equipments such as will be necessary to discharge the duties they will have to perform in this world. Women shall have to tend and rear children ; accordingly the Universal Mother has created them with her tender motherly qualities and made them the goddesses of beauty and tenderness of the home. Therefore they should be treated with care, honour and tenderness.

2. This verse has been taken from the Manu Samhita IX. 26. The eleventh verse of the thirty-eighth chapter of Udyogaparva of the Mahabharata conveys the same idea. It states the reason why women should be treated with respect and care reflecting the ancient sentiment of the usefulness of women in preserving and continuing new generations.

[11]

सर्वावयवसम्पूर्णां सुवृत्तामुद्वहेन्नरः ।
क्रयक्रीता च या कन्या पत्नी सा न विधीयते ॥३॥

'सर्वावयवसम्पूर्णां' 'सुवृत्तां' सुशीलां कन्यां 'नरः' 'उद्वहेत्' परिणयेत् । 'या' 'च' 'कन्या' 'क्रयक्रीता' क्रयेण मूल्येन क्रीतेति 'सा' 'पत्नी न विधीयते' ॥३॥

3. A man shonld marry a woman of good character and perfect in every feature. A bride purchased with money cannot be the proper wife.

One should marry a woman of pure character and perfect in all features. One should not marry a woman having diseases or defective constitution or bad character. Men and women having incurable diseases, or defective constitution, should consider themselves as unfit for the beneficent purpose of increasing the subjects of the Lord of Creation ; and should be engaged in the performance of righteous deeds by doing the thousand other forms of beneficent work that are yet open to them. They should not multiply diseases and miseries lacking in self-control. Untold evils arise if either husband or wife be wanting in

character; therefore, they should marry after ascertaining the character of each other. A man should not buy a wife with money; it is not approved of religion.

3. This verse indicates the sort of wife man should marry. It deprecates marriage of deseased and defective women. Maharshi Devendranath rightly extends the same condition for husbands as well. Purchase of wives with money is interdicted. The same rule should be imposed on the bridegroom and his fathers specially under modern circumstances. The first half of the verse is from Harit Samhita IV. 2, being the 1st half of that verse and the 2nd half is from Atri Samhita 379 being the first half of that verse.

[12]

अन्योन्यस्याव्यभिचारो भवेदामरणान्तिकः ।
एष धर्मः समासेन ज्ञेयः स्त्रीपुंसयोः परः ॥४॥

भार्यापत्योः 'अन्योन्यस्य' परस्परस्य 'आमरणान्तिकः' मरणान्तं यावत् तावत् धर्मार्थकामेषु 'अव्यभिचारः' भवेत्'। 'एषः' 'स्त्रीपुंसयोः' 'परः' प्रकृष्टः 'धर्मः' 'समासेन' संक्षेपेण 'ज्ञेयः' ॥४॥

4. Husband and wife should remain faithful to each other even unto death. This, in brief, is the Supreme Law.

Husband and wife shall not exceed each other in religion, in worldly affairs or in enjoyment. The wife should be the companion of the husband in the performance of religious duties, in the transaction of worldly affairs and in the enjoyment of pleasures. Separation from each other in religious duties is called unfaithfulness in religion. It gives rise to an obstacle in the spiritual love between husband and wife. Separation in worldly affairs is called worldly unfaithfulness; it leads to many evils in domestic life. If the husband is attached to another woman or the wife to another man, then they are unfaithful in conjugal life. This is the worst of all evils; for it gives birth to sin and unholiness leading the culprit away from righteousness. If the husband looks upon or thinks of another woman or the woman another man with the eye of lust, they are guilty of unfaithfulness in spirit. Therefore this is the advice in brief to husband and wife that they should never exceed each other in religion, worldly affairs and in enjoyment; they should observe the duties of conjugal life in body, mind and speech.

4. This verse has been taken from Manu Samhita IX. 101. It enunciates the duty of faithfulness between husband and wife. Maharshi Devendranath has expounded it as faithfulness in religious observances, worldly affairs and in enjoyment of pleasuress. He declares that the wife should be the companion of her husband in these matters. But this may be construed rather as one-sided as enjoining confirmity on the part of wife to husband. If the wife has just and conseiencious objections to the religious belief and practice of the husband, how can she confirm to the religion of the husband? It should be as much the duty of the husband to confirm to the religion of the wife; perhaps Maharshi meant it, but it were better if he had expressly said so.

[13]

तथा नित्यं यतेयातां स्त्रीपुंसौ तु कृतक्रियौ ।
यथा नाभिचरेतां तौ वियुक्तावितरेतरम् ॥५॥

'स्त्रीपुंसौ' स्त्री च पुमांश्च तौ 'तु' 'कृतक्रियौ' कृतविवाहौ 'तथा' 'नित्यं' सर्वदा 'यतेयातां' यत्नं कुर्य्यातां 'यथा' धर्मार्थकामविषये 'वियुक्तौ' विच्छिन्नौ सन्तौ 'तौ' 'इतरेतरं' परस्परं 'न अभिचरेतां' न व्यभिचरेताम् ॥५॥

5. Husband and wife should continuously endeavour not to be unfaithful to each other by being separated.

Husband and wife should scrupulously preserve themselves from (the sin of) unfaithfulness. They should always keep awake in their mind the noble purpose with which God has united them in the sacred relationship (of husband and wife). The pure love of husband and wife is dear unto God, unto all the world, and it is a blessing for the married couple, a blessing for the family and a blessing for the entire creation. They should carefully develop it. They should not violate it even in thought. The hearts of the two should be one, their aims should be one, the sorrows and joys of the two should be one, and both should ever remain engaged in obeying the commands of God, the Master of all, with their whole heart, regarding themselves as His united servants. They should look upon

the sensual pleasures as insignificant, abandon trivial talks and should speak of such matters as would conduce to their good here and hereafter. When separated from each other of necessity, they should discharge this conjugal duty scrupulously.

5. This verse, also taken from the Manu-Samhita IX. 102., further emphasises the duty of Conjugal fidelity.

[14]

सन्तुष्टो भार्य्यया भर्त्ता भर्त्रा भार्य्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥६॥

'यस्मिन् एव कुले' 'नित्यं' 'भर्त्ता' 'भार्य्यया' 'सन्तुष्टः' 'तथा एव' 'भार्या' 'च' 'भर्त्रा' सन्तुष्टा 'तत्र' 'ध्रुवं' निश्चितं 'वै' अवधारणे 'कल्याणं' श्रेयः भवति ॥६॥

6. Everlasting good dwells in the house where the husband is pleased with the wife and the wife with the husband.

Husband and wife should endeavour to remain contented with each other and make each other happy and satisfied. They should so endeavour that the conduct and conversation of each may not be unpleasant to the other. One should not be harsh to the other, one should not look down upon or distrust the other, but should do what is good and dear to the other and be forgiving for ever. Together they should study and perform the good of their household. Each should look upon the parents of the other as his own, each should look upon the brothers and sisters of the other as his or her own. If one should share the sorrow and happiness, the prosperity and adversity, of the other, both should resort to the benificent Providence for purity, peace, good sense and spiritual sense. Happiness, peace and good abound in the house where there are such couples.

6. This verse is taken from the Manu-Samhita III. 60, and gives expression to a salutary and everlasting Truth—the blessings of God rest on the household where husband and wife are united in unselfish love and seek the good of each other forgetting their own comfort and happiness.

[15]

सा भार्य्या या पतिप्राणा सा भार्य्या या प्रजावती ।
मनोवाक्कर्म्मभिः शुद्धा पतिदेशानुवर्त्तिनी ॥७॥

'सा भार्य्या' 'या' 'प्रतिप्राणा' पतिरेव प्राणो यस्या इति 'सा भार्य्या' 'या' 'प्रजावती' सापत्या । सा भार्य्या या 'मनोवाक्कर्म्मभिः' 'शुद्धा' पवित्रा सती 'पति-देशानुवर्त्तिनी' पत्युराज्ञानुसारिणी ॥७॥

7. She is the (true) wife, who lives for the husband; she is the (true) wife who has children and who is pure in heart, speech and action, and obeys her husband.

The wife should look upon her husband as the very life; should desire children for the preservation of the family; should be pure in thought, gentle in speech, and virtuous in deeds. She should cheerfully do whatever the husband desires her to do.

7. Now follow a few verses indicating the nature of a devoted wife. They hold up a very high ideal of wife-hood but it is to be regretted that a similar ideal for a husband has not been expressly mentioned, though it may be said to have been understood. The present verse is made up of fragments from the Sankhya Samhita IV. 5 and Vyasa Samhita II. 26. A similar verse is to be found in the Mahabharata, Adiparva 74. 39., which runs as follows :—

सा भार्य्या या गृहे दक्षा सा भार्य्या या प्रजावती ।
सा भार्य्या या पतिप्राणा सा भार्य्या या पतिव्रता ॥

[16]

छायेवानुगता स्वच्छा सखीव हितकर्म्मसु ।
सदा प्रहृष्टया भाव्यं गृहकार्य्येषु दक्षया ॥८॥

'छाया इव अनुगता' 'स्वच्छा' विशुद्धा 'सखी इव हितकर्म्मसु' । 'सदा' 'प्रहृष्टया' हर्षयुक्तया 'गृहकार्य्येषु' दक्षया' कुशलया स्त्रिया 'भाव्यं' भवितव्यम् ॥८॥

8. She should follow her husband like the shadow, should do good to Him like a friend, and be transparent and she should be expert in household management and always work cheerfully.

The wife should follow like a shadow her husband making him her leader in religious practices, worldly affairs and matters of enjoyment. In so doing her tender nature will be protected

from dangers. So she should consider the husband as the tree for support and herself the supported creeper. But she should not be blind to the blunders and mistakes of the husband ; for God has given her also enough power of discretion. Therefore she should dissuade the husband from wrong action like a beneficent friend and give him good counsel to act rightly ; she should take every care for the health of his body and mind. She should be clean in her body, mind and dress. The wife should be cheerfully engaged in household works and should endeavour to discharge her duties wisely.

8. This verse further enumerates the qualities of a good wife. In so doing a definitely subordinate place is assigned to the wife. She is enjoined to follow the husband like a shadow. Maharshi Devendranath however takes care to add that wife should not be blind to the blunders of her husband. This verse is also made up of two verses from the Vyasa Samhita. II. 27 and the Manu samhita V. 150.

[17]

न केनचित् विवदेच्च अप्रलापविलापिनी ।
न चातिव्ययशीला स्यात् न धर्म्मार्थविरोधिनी ॥९॥

'न' 'च' 'केनचित्' सह 'विवदेत्' विवादं कुर्य्यात् 'अप्रलापविलापिनी' न अनर्थकथनशीला । 'न च अतिव्ययशीला स्यात्' 'न धर्मार्थविरोधिनी भवेत्' ॥९॥

9. She should not quarrel with any one, should not speak too much unnecessarily, should not spend beyond means, and should not be an obstacle in religious and secular matters.

Happiness and contentment depart from the home into which hatred, jealousy and quarrel-someness enter, and it soon loses its beauty. Therefore the mistress (of the home) should be careful in this respect ; she should take such measures as would preserve peace in the whole family. She should behave justly with all and should seek the good of all. She should be moderate in her speech and give up wanton speaking. She should give up the threefold unseemly talks viz., that which causes shame and contempt or amounts to cursing others ; she should speak with others in sweet and serious words. She should not incur unnecessary expenditure, but at the same time should not grudge necessary ex-

penditure. She should not engage herself in such conduct or indulge in such pleasures as would stand in the way of religious or worldly duties.

9. This verse continues the enumeration of the virtues of a good wife. They are all meant for the wife and nothing is demanded from the husband. The verse is made up of two halves of the verses II. 33 and 34 of the Vyasa Samhita.

[18]

पतिप्रियहिते युक्ता स्वाचारा संयतेन्द्रिया ।
इह कीर्त्तिमवाप्नोति प्रेत्य चानुपमं सुखम् ॥१०॥

'पतिप्रियहिते युक्ता' पत्युः प्रिये हिते च कार्य्ये नियुक्ता 'स्वाचारा' शोभनाचारा 'संयतेन्द्रिया' नियतेन्द्रिया च सती 'इह' जीवन्ती 'कीर्त्तिं' यशः 'अवाप्नोति' प्राप्नोति 'प्रेत्य' परलोके 'अनुपमं' निरुपमं सुखं 'च' ॥१०॥

10. The wife, who is engaged in actions dear and beneficial to the husband, who is of good conduct and keeps her senses under control, attains fame in this world and incomparable happiness in the next.

Just as men are pleased with wives who are of good conduct and disciplined character and do what is dear and beneficial to their husbands, likewise the All-seeing God is gracious to them. Such wives attain fruition of life by obtaining earthly and heavenly blessings, and their achievements encourage other women on this earth to do righteous deeds.

10. This verse commends an obedient wife devoted to the husband. It is taken from the Yajnavalkya Samhita I. 89 ; the 2nd line is also to be found in the Mahabharata, Anusasana Parva 133. 6.

[19

स्त्रीभिर्भर्त्तृवचः कार्य्यं एष धर्म्मः परः स्त्रियाः ।
सद्वृत्तचारिणीं पत्नीं त्यक्त्वा पतति धर्म्मतः ॥११॥

'स्त्रीभिः' साध्वीभिः 'भर्त्तृवचः' पतिवाक्यं 'कार्य्यं' 'एषः' 'स्त्रियाः' 'परः' प्रकृष्टः 'धर्म्मः' । 'सद्वृत्तचारिणीं' सदाचारशीलां 'पत्नीं' 'त्यक्त्वा' धर्म्मतः 'पतति' पतितो भवति ॥११॥

11. The wives should act according to the words of their

husbands, this is their supreme duty. If the husband forsakes a well-behaved wife, he falls off from the path of virtue.

The wife should obey her husband. The husband should not make hard demands of the wife taking advantage of her gentle nature. The husband should be careful to further the physical, mental and spiritual well-being of the wife. He should give her good counsel and set up a good example. The husband should tend the wife in love and honour and make her his companion in matters of religion, worldly interests and enjoyments. He who desires a good wife must himself be a good husband. Forsaking a good wife means abandoning the path of virtue. Therefore a man should not forsake a good wife.

11. This verse also lays an injunction on the wife viz., that she should obey her husband. This also is an one-sided precept which may sometimes become difficult to discharge. The request of the husband may become unreasonable and unjust. In the original there is no corresponding duty on the husband towards the wife. Maharshi Devendranath modifies it so far as to say that husbands should not make unreasonable requests to wives. The second half of the verse gives an injunction to the husband which only reveals the hard lot of the wife. It enjoins that the husband should not forsake good wife, indicating that even such a thing is possible and even common. This verse is made up of fragments from the Yajnavalkya Samhita I. 77 and Vyasa Samhita II, 46.

[20]

सूक्ष्मेभ्योऽपि प्रसङ्गेभ्यः स्त्रियो रक्ष्या विशेषतः ।
द्वयोर्हि कुलयोः शोकमावहेयुररक्षिताः ॥१२॥

'सूक्ष्मेभ्यः अपि' स्वल्पेभ्योऽपि 'प्रसङ्गेभ्यः' दुःसङ्गेभ्यः 'विशेषतः' विशेषेण 'स्त्रियः' 'रक्ष्याः' रक्षणीयाः किं पुनर्महद्भ्यः । 'हि' यस्मात् 'अरक्षिताः' सत्यः 'द्वयोः' 'कुलयोः' पितृभर्तृकुलयोः 'शोकं' सन्तापं 'आवहेयुः' दापयेयुः ॥१२॥

12. Wives should be carefully protected from even the least evil company, for unless well-protected they may be the cause of grief to the families of both the husband and the father.

One should not live in a place where mind may become impure by obscene sights or obscene talk, where righteous tendencies of the heart are likely to wither away by low and vulgar amusements, and where one is likely to be affected by sinful temptations. The companionship of such persons as delight in impurity and are steeped in unholiness should be shunned as poison. The character of those who do not delight in the virtues of a good wife is very horrible. Wives should be carefully protected from such evil places and evil company. Evil company gives rise to evil desires.

12. This verse is taken from the Manu-Samhita IX. 5. It speaks of the necessity of keeping away women from evil company ; but it is a precept which should be applicable both to men and women. Possibly such injunctions led to the seclusion of women giving rise to the Pardah System of India.

[21]

अरक्षिता गृहे रुद्धाः पुरुषैराप्तकारिभिः ।
आत्मानमात्मना यास्तु रक्षेयुस्ताः सुरक्षिताः ॥१३॥

याः दुःशीलतया नात्मानं रक्षन्ति ताः 'आप्तकारिभिः' आप्ताः विश्वस्ताः कारिणः आज्ञाकारिणः आप्ताश्च ते कारिणश्चेति आप्तकारिणस्तैः 'पुरुषैः' 'गृहे रुद्धाः' अपि 'अरक्षिताः' भवन्ति । 'याः तु' धर्मशीलतया 'आत्मानं आत्मना रक्षेयुः' रक्षन्ति 'ताः' एव 'सुरक्षिताः' भवन्ति । अतः स्त्रीभ्यो धर्ममुपदिशेदित्यभिप्रायः ॥१३॥

13. Women are unprotected even if guarded by faithful and obedient men within the four walls of a household. They indeed are well-protected who can protect themselves.

The seedling of sin is born in the heart. Out of it evil actions grow. If the heart is pure, action becomes pure. Therefore love of righteousness should be developed in the hearts of women by giving them righteous teaching. Then they would be able to protect their mind from sin by dwelling in the fortress of righteousness. They alone are saved who can save themselves.

13. This verse is also from the Manu Samhita IX. 12. It gives expression to an unimpeachable truth and counsel of perfection. Stone-walls are no protection. A woman is safe only when she can protect herself.

[22]

भ्रातुर्ज्येष्ठस्य भार्य्या या गुरुपत्न्यनुजस्य सा ।
यवीयसस्तु या भार्य्या स्नुषा ज्येष्ठस्य सा स्मृता ॥१४ ॥

'ज्येष्ठस्य' 'भ्रातुः' 'या भार्य्या' 'सा' अनुजस्य' भ्रातुः 'गुरुपत्नी' भवति । 'यवीयसः' कनिष्ठस्य भ्रातुः 'तु या भार्य्या' 'सा' 'ज्येष्ठस्य' 'स्नुषा' वधूरिव मुनिभिः 'स्मृता' ॥१४॥

14. The sages have said, the wife of the elder brother is as the wife of the teacher to the younger brother and the wife of the younger brother is as the daughter-in-law of the elder brother.

Just as one should look upon the elder brother as father, so his wife should be honoured as the mother ; and as the younger brother is to be looked upon as a son, his wife should be accorded affection as to a daughter-in-law. The wife of a person should be treated appropriately to the relation with him.

14. The last verse of the second chapter is different from the rest, in as much as it deals with the question of the proper behaviour towards the wives of the elder and younger brother. It is taken from the Manu Samhita IX. 57. It would have been more appropriate in the next Chapter.

CHAPTER III.

[23]

गृहस्थः पालयेत् दारान् विद्यामभ्यासयेत् सुतान् ।
गोपयेत् स्वजनान् बन्धूनेष धर्म्मः सनातनः ॥१॥

'गृहस्थः पालयेत् दारान् विद्याम् अभ्यासयेत् सुतान्' । 'गोपयेत्' रक्षेत् 'स्वजनान् बन्धून्' 'एषः धर्मः सनातनः' ॥१॥

1. A householder should look after his wife, educate his sons and protect his relations ; this is the duty for all times.

Looking after the wife, educating the children, and helping the relatives and friends should be considered as the daily duty of a householder. The entire duty of the parents towards the children is not exhausted in only giving them food and clothing. Parents should give such education to children as would enable them to live on this earth discharging their duties towards God and all men in righteousness and good-will and to attain the right place in the next world. A householder should help his friends and relatives to the best of his ability. He should never turn his back from whatever service he can render to others.

1. The third chapter deals with the householder's duties towards the various members of his family. The first verse, which is taken from the Mahanirvana Tantra VIII. 35, declares that a householder should look after his wife, educate his children and help his relatives.

[24]

कन्याप्येवं पालनीया शिक्षणीयातियत्नतः ।
देया वराय विदुषे धनरत्नसमन्विता ॥२॥

'कन्या अपि' 'एवम्' ईदृशेन प्रकारेण 'पालनीया' 'शिक्षणीया' 'अतियत्नतः' । 'विदुषे' पण्डिताय 'वराय' 'धनरत्नसमन्विता' सा 'देया' ॥२॥

2. The daughter also should be thus cared for and should be educated with great care and should be given in marriage to a learned person with suitable presents of riches and jewels.

A daughter should be properly cared for and educated equally

with the son. The serious duties which a daughter has to discharge while living in the family of her husband are learnt mostly by the example of the mother and the advice of the father. Therefore the father and mother should carefully give her such training. Sons and daughters, without any distinction, should be given such education as would develope knowledge and love of God and awaken noble sentiments in their hearts. Afterwards, in proper age, the daughter should be given in marriage to a worthy husband.

2. The second verse particularly emphasises the duties towards a daughter. She should be properly educated like a son and given in marriage to a worthy husband with suitable presents of riches and ornaments. This special mention was perhaps necessary as daughters were liable to be neglected. This verse is also from the Mahanirvan Tantra VIII. 47.

[25]

यादृग्गुणेन भर्त्रा स्त्री संयुज्येत यथाविधि ।
तादृग्गुणा सा भवति समुद्रेणेव निम्नगा ॥३॥

'यादृग्गुणेन' 'भर्त्रा' साधुनाऽसाधुना वा 'यथाविधि' 'स्त्री संयुज्येत'। 'सा' 'तादृग्गुणा' भवति 'समुद्रेण इव' यथा समुद्रेण सह युक्ता 'निम्नगा' नदी स्वादूदकापि क्षारजला जायते तथा ॥३॥

3. As the water of a river, though sweet, becomes saltish when mixed with the sea-water, so the wife gets the qualities of the husband with whom she is duly united in marriage.

The wife becomes virtuous with the virtues of the husband, likewise, she may become vicious with the vices of the husband; therefore the parents should seek qualified husbands for daughters. A daughter should be given away to a person who is learned and devoted to God, gentle and good in his conduct, who is not inferior to the bride in birth and character and towards whom she has no aversion or contempt.

3. This verse adduces the reason why a daughter should be married to a worthy person. It points out that generally the virtues and vices of the husband are likely to be imbibed by the wife. It is therefore necessary that great care should be taken in the selection of the husband for the daughter. The verse is taken from the Manu Samhita II. 22.

[26]

अज्ञातपतिमर्य्यादामज्ञातपतिसेवनाम् ।
नोद्वाहयेत् पिता बालामज्ञातधर्म्मशासनाम् ॥४॥

'अज्ञातपतिमर्य्यादाम्' अज्ञाता पतिमर्य्यादा यया तां तथा 'अज्ञातपतिसेवनाम्' तथा 'अज्ञातधर्म्मशासनां' 'बालां' 'पिता' 'न उद्वाहयेत्' न विवाहयेत् ॥४॥

4. A father should not marry a daughter until she has learnt to honour and serve the husband and as long as the discipline of religion has not been learnt by her.

A daughter should not be married until she has attained the age in which she can understand the seriousness of conjugal duties, the unexceptional nature of the relation with the husband, and the sanctity of religion.

4. This verse, in consideration of the sanctity and seriousness of the duties of a wife enjoins that a daughter should not be married until she is in a position to understand these. It is strange how, in the face of such injunctions child-marriage could have come to India. This verse has been taken from the Mahanirvan Tantra VIII. 107.

[27]

न कन्यायाः पिता विद्वान् गृह्णीयात् शुल्कमण्वपि ।
गृह्णन् शुल्कं हि लोभेन स्यान्नरोऽपत्यविक्रयी ॥५॥

'कन्यायाः पिता' 'विद्वान्' शुल्कग्रहणदोषज्ञः कन्यादाननिमित्तकम् 'अणु अपि' अल्पमपि 'शुल्कं' मूल्यं 'न' 'गृह्णीयात्'। 'हि' यस्मात् 'नरः' 'लोभेन' शुल्कं 'गृह्णन्' 'अपत्यविक्रयी' सन्तानविक्रेता 'स्यात्' ॥५॥

5. A wise father should not take any money in exchange for his daughter; taking money in greed is equivalent to the selling of the daughter.

Looking after the needs of a daughter, educating and giving her in marriage to a worthy husband are the inalienable duties of the parents. They should consider that they have only done their duty when they have done these satisfactorily. They should not take any money in exchange for a daughter; if money is taken it is no longer giving away the daughter. The parents,

who, out of greed, sell their daughters are considered as the most wretched of the human beings; for the selling of human-beings is against the tenets of religion.

5. This verse interdicts taking of money by giving a daughter in marriage. It indicates social conditions quite different from those of the present; for at present the parents instead of taking money by giving their daughters in marriage extort it by giving their sons in marriage. Both the practices are equally bad and should be severely condemned. This verse is taken from the Manu Samhita III. 51.

Philosophy of Life

CHAPTER IV.

[28]

न तेन वृद्धो भवति येनास्य पलितं शिरः ।
यो वै युवाप्यधीयानस्तं देवाः स्थविरं विदुः ॥१॥

'न' 'तेन' हेतुना 'वृद्धः भवति येन' 'अस्य' मनुष्यस्य 'पलितं' शुक्लकेशं 'शिरः' मस्तकम् । किन्तु 'युवा अपि' सन् 'यः' 'अधीयानः' विद्वान् 'तं' एव 'देवाः' 'स्थविरं' 'विदुः' जानन्ति ॥१॥

1. A man cannot be called old only if his hairs are grey; but the gods know him as old who, though young, is learned.

One should acquire knowledge with diligence. He should not be negligent in this matter. The eye of knowledge is cleansed by learning. There is no other way of escape, but by learning, from the delusion which is an obstacle in the way of earthly and heavenly blessings, that makes truth look like falsehood and falsehood like truth, and the right action like the wrong one and the wrong like the right. Therefore one should brighten his knowledge by learning. One should have secular learning, for at the sight of wisdom, righteousness and marvellous majesty of God, the Lord of creation, in this material world our love and reverence for Him will be enhanced and the strength to do works beneficial to all will be generated. Spiritual knowledge also should be acquired; the Self is the reflection of that True, Good and Beautiful Person. If we know the nature of the Self, we get glimpses of that Unseen, Unspeakable and Unthinkable Reality and shall know in abundance the means of realising the object of life. Thus by the acquisition of the two-fold sciences one should learn the Science of God, the foundation of all sciences, and attain God; and by the performance of deeds dear unto Him, one shall attain the fruition of life by obtaining earthly and heavenly blessings.

1. The fourth chapter deals with the question of the importance of knowledge and spirituality for a house-holder. The opening verse says

that a man does not become venerable by mere old age. It is only for his learning that a man deserves respect. The verse is taken from the Manu Samhita II. 156.

[29]

मौनान्न स मुनिर्भवति नारण्यवसनान्मुनिः ।
स्वलक्षणन्तु यो वेद स मुनिः श्रेष्ठ उच्यते ॥२॥

'मौनात्' वाक्याभावात् 'न सः मुनिः भवति' 'न' 'अरण्यवसनात्' वनवासात् 'मुनिः'। 'स्वलक्षणं तु' आत्मस्वरूपं तु 'यः' 'वेद' जानाति 'सः' 'श्रेष्ठः' 'मुनिः' मननशीलः 'उच्यते' कथ्यते ।

2. A man does not become a sage by remaining silent nor by residing in the forest. But he is the greatest sage who knows himself.

Residing in the forest or giving up speaking does not constitute a sure criterion of a sage. Meditate on Self in solitude. A true sage, having entered into his Self meditates on such questions as who am I, what is my relationship with this body, and what my relation with this world, whence have I come, who has brought me here, why am I staying here, whither shall I go in the end, what is the significance of the sorrow and happiness, prosperity and adversity, pleasure and pain that overtake me by turns, why this body, these senses, these appetites and desires have been given unto me, why the objects of pleasure spread on all sides can not give me satisfaction for ever, where is the fruition of the desire for immortality rising above all other desires, and having seen his path in the light obtained by the grace of God, becomes satisfied.

2. This verse taken from the Mahabharata, Udyoga Parva says that it is not by any outward circumstances such as residing in the forest or remaining silent that a man is entitled to be called a sage. A man who knows himself is the true sage. The saying attributed to Socretes 'know thy Self' may be compared with this.

[30]

नात्मानमवमन्येत पूर्वाभिरसमृद्धिभिः ।
आमृत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्लभाम् ॥३॥

'पूर्वाभिः' पूर्वकालवर्त्तिभिः' 'असमृद्धिभिः' धनानामसम्पत्तिभिः मन्दभाग्योऽहमिति

'आत्मानं' 'न' 'अवमन्येत' नावजानीयात्। किन्तु 'आमृत्योः' मरणपर्य्यन्तं 'श्रियं' सम्पत्तिं 'अन्विच्छेत्' तत्सिद्धिनिमित्तम् उद्यमं कुर्य्यात् 'न एनां' 'दुर्लभां' 'मन्येत' बुध्येत ॥३॥

3. Do not despise yourself, if you are not already a master of wealth. Try to earn wealth till the day of death; do not consider it as difficult.

God, the preserver of the universe has amply provided man with the power of earning his livelihood having endowed him with wonderful faculties. Therefore do not consider yourself unfortunate if you have not previously acquired wealth and do not cease to exert yourself thinking it impossible. Do not despise yourself if you are fallen in the miseries of poverty. Labour in the path of righteousness and know yourself as competent to acquire riches throughout life. Mitigating the rigours of poverty should be considered as an approved work of God.

3. This verse deprecates contempt of Self owing to poverty and encourages honest endeavour after acquiring riches. It is taken from the Manu Samhita IV. 137.

[31]

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।
एतद्विद्यात् समासेन लक्षणं सुखदुःखयोः ॥४॥

'सर्वं' 'परवशं' 'दुःखं' दुःखहेतुः 'सर्वम् आत्मवशं' सुखं' सुखकारणम्। 'एतत्' 'समासेन' संक्षेपेण 'सुखदुःखयोः' 'लक्षणं' 'विद्यात्' जानीयात् ॥४॥

4. Every dependence on others is the cause of sorrow. Independence leads to happiness in every way. This in brief is the secret of happiness and misery.

One should live in independence by the exercise of the powers mercifully given by God. Self-respect and self-help should be practised. As far as possible one should do his own work. One should (no doubt) seek counsel of his friends, but should not neglect to think for himself what is good and what is bad. One should gratefully accept help from others; but should not

lack in self-exertion. As far as possible one should not be dependent on another and should not stoop to begging.

4. This verse commends independence and Self-help. It rightly declares that every form of dependence on others is misery and independence is always happiness. It is taken from the Manu Samhita IV. 160.

[32]

नोच्छिन्द्यादात्मनोमूलं
परेषां चातितृष्णया ।
उच्छिन्दन् ह्यात्मनोमूल-
मात्मानं तांश्च पीडयेत् ॥५॥

'आत्मनः मूलं' धनादिकं यत् किञ्चित् तत् 'न उच्छिन्द्यात्' न उत्सादयेत् 'परेषां च' धनादिकम् 'अतितृष्णया नोच्छिन्द्यात्'। 'हि' यस्मात् 'आत्मनः' परेषाञ्च 'मूलम्' 'उच्छिन्दन्' 'आत्मानं 'तान् च' मनुष्यान् 'पीडयेत्' पीडयति॥५॥

5. One should not waste his own property or that of another out of greed; because in so doing he pains himself and others.

By excessive greed one does not only waste the property of others, but he may himself lose everything. Therefore one should give up greed by the exercise of economy. One should promote the well-being of himself, the family and society by the exercise of economy. One should never be guilty of miserliness.

5. This verse has been taken from the Manu Samhita VII. 139, where the duties of a king have been enumerated. Maharshi Devendranath applies it to the common householder. In so doing he had to stretch the sense of the original text. Translated literally it means 'Do not cut the root of your own self and that of others by excessive greed.' This precept is very appropriate in the case of a king, who, if he extorts money from his subjects, not only ruins them but ultimately ruins himself. But in this sense it is not so appropriate to an ordinary householder. Maharshi had accordingly to render it in a different sense. The first half of the verse is also to be found in the Mahabharata, Santi Parva, 87. 18.

[33]

युवैव धर्म्मशीलः स्यात्
अनित्यं खलु जीवितम् ।
को हि जानाति कस्याद्य
मृत्युकालो भविष्यति ॥६॥

'युवा एव धर्म्मशीलः स्यात्' यतः 'जीवितं' जीवनं 'खलु' निश्चितम् 'अनित्यम्'। 'कः हि जानाति' यत् 'अद्य' 'कस्य' 'मृत्युकालः भविष्यति' ॥६॥

6. Be virtuous even when young, for life is uncertain. Who knows, death may not overtake him even to-day.

The unwise say that youth is for enjoyment or pleasure and the old age for the practice of righteousness. Unrighteousness tarnishes the young as much as the old. Generally one has to reap the good or bad fruits of the habits of youth throughout the life. In youth sin and temptation violently attack a man. One should not forget, that death takes away from this earth even the young. Therefore one should take refuge in God from youth upwards. One should habituate himself to righteous conduct and carefully avoid sinful practices. One should shun evil company and associate with pious men and rigorously examine himself day and night.

6. This verse gives expression to a salutary precept of general application viz. one should practise righteouness even when young. One is apt to think that he would enjoy himself when young. There will be enough time for practising righteousness later on. The present verse deprecates such an attitude. It is taken from the Mahabharata, Santiparva, 175, 16.

[34]

सुवृत्तः शीलसम्पन्नः प्रसन्नात्मात्मविद् बुधः ।
प्राप्येह लोके सम्मानं सुगतिं प्रेत्य गच्छति ॥७॥

'सुवृत्तः' शोभनचरित्रः 'शीलसम्पन्नः' सद्गुणसम्पत्तियुक्तः 'प्रसन्नात्मा' प्रसन्नचित्तः 'आत्मवित्' ब्रह्मवित् 'बुधः' पण्डितः 'इह' 'लोके' 'सम्मानं' पूजां 'प्राप्य' 'प्रेत्य' व्यावृत्यास्मात् लोकात् 'सुगतिं' साधुगतिं 'गच्छति' प्राप्नोति ॥७॥

7. He who is wise, well-behaved, of good character, contented

and knows God, having obtained honour on this earth, attains good place in the next world.

One should cultivate his understanding in order to discriminate between right and wrong and acquire good character and good nature acting according to the dictates of cultivated good-sense with a pure and good character; one should keep his mind contented and having known God should be devoted to Him. The reward of such a life is honour in this world, and good-place in the next.

7. This verse is taken from the Mahabharata, Santiparva, 160, 26. It enjoins cultivation of mind and understanding with a view to live a good life so that one can obtain happiness here and hereafter.

[35]

यस्य वाङ्मनसी स्यातां सम्यक् प्रणिहिते सदा ।
तपस्त्यागश्च सत्यञ्च स वै परमवाप्नुयात् ॥८॥

'यस्य' जनस्य 'वाङ्मनसी' वाक् च मनश्च 'सदा सम्यक् प्रणिहिते' प्रकृष्टावधानयुक्ते 'स्यातां' भवेतां 'सत्यं च' 'स वै' स एव 'परं' पदम् 'अवाप्नुयात्' प्राप्नोति ॥८॥

8. He, whose mind and speech are always well-controlled, and who is engaged in austerity, charity and truthfulness, attains the Highest place.

Unless thought and speech are mutually controlled, one becomes subject to the two great evils of falsehood and speaking at random. If speech does not correspond to what the mind thinks, then it is falsehood; and if the thought of the mind does not agree with what is said in words, then it is unconnected random-speaking. Therefore having controlled thought and speech, one should perform the austerity of prayer and meditation give, alms to the right persons and walk in the path of Truth.

8. This verse taken from the Mahabharata, Santi parva, 175, 34, inculcates the discipline of thought and speech. A man who does not control his speech is likely to be led to the evils of falsehood and exaggerations.

[36]

धर्म्मनित्यः प्रशान्तात्मा कार्य्ययोगवहः सदा ।
नाधर्म्मं कुरुते बुद्धिं न च पापे प्रवर्त्तते ॥९॥

'धर्म्मनित्यः' धर्म्मे नितरां रतः 'प्रशान्तात्मा' समाहितचित्तः 'कार्य्ययोगवहः' कार्य्योपायतत्परः 'सदा'। 'न अधर्म्मे कुरुते बुद्धिं न च पापे प्रवर्त्तते' ॥९॥

9. The man of disciplined spirit who is always devoted to righteousness and is mindful of proper conduct, never thinks of unrighteousness and is not engaged in sinful action.

One should be engaged in (right) action and in the study of the means of right action having disciplined his mind, following the path of righteousness. Idleness and inactivity lead to sinful thoughts and as a consequence the actions also become sinful. Idleness is the root of all evils.

9. This verse is taken from the Mahabharata, Udyogaparva, 71, 45. It condemns idleness and rightly calls it the root of all evil. Cf. The English proverb 'The idle brain is the devil's workshop.'

[37]

धर्म्मार्थौ यः परित्यज्य स्यादिन्द्रियवशानुगः ।
श्रीप्राणधनदारेभ्यः क्षिप्रं स परिहीयते ॥१०॥

'यः' धर्मञ्च अर्थञ्च 'धर्म्मार्थौ' तौ परित्यज्य 'इन्द्रियवशानुगः' इन्द्रियाणां वशानुगामी 'स्यात्' 'सः' 'क्षिप्रं' शीघ्रं 'श्रीप्राणधनदारेभ्यः' 'परिहीयते' प्रहीनो भवति ॥१०॥

10. He, who having forsaken righteousness and right purpose becomes slave of his senses, speedily loses wealth, beauty, wife and life.

One should not be addicted to amusements pleasing to the senses neglecting the worship of God and the household duties. Worldly pleasures are for man and not man for worldly pleasures. The aim of human life is very high. The righteous God, in order to awaken him, justly punishes the man who, neglecting it, becomes the slave of the senses and addicted to worldly pleasures

through ignorance; he soon loses his beauty, wealth, wife and life.

10. This verse is taken from the Mahabharata, Udyogaparva 34, 63 and condemns wordly pleasures. The man who is a slave of pleasures loses all higher joys of life.

[38]

बन्धुरात्मात्मनस्तस्य येनैवात्मात्मना जितः ।
स एव नियतो बन्धुः स एव नियतो रिपुः ॥११॥

'येन' 'आत्मना' स्वेन 'आत्मा' 'जितः' वशीकृतः 'तस्य' 'आत्मा' 'एव' स्वएव 'बन्धुः'। 'सः' एव आत्मेव 'नियतः बन्धुः स एव नियतः रिपुः' ॥११॥

11. The Self, which has been disciplined by Self, is the best friend of that Self. The Self might be the (best) friend as well as the greatest enemy.

There are many appetites in Self; each appetite draws the Self towards its own object. If the Self surrenders itself to the current of these appetites, there is no end of its miseries. It is therefore that God has given the soul the power of self-mastery. The soul can proceed along the path of goodness by controlling its appetites with the help of it. If man cannot thus control himself, he so injures himself as no one else ever can, and by becoming his own master he can render such good to himself as none else can. Therefore, by disciplining himself, one should do good to himself and become his best friend; and should not be his own enemy. One should be his own master with control over his appetites. One should lead oneself forcibly along the path of righteousness. If any inner foe, becoming strong, obstructs him, he should overcome it by force. One should never be licentious by neglecting or becoming indifferent to self-discipline. If one whole-heartedly follows the will of God, he becomes his own friend.

11. This verse likewise is from the Mahabharata, Udyogaparva 34, 66 and 33. 34; it commends the virtue of self-discipline. It rightly says that a man may become his best friend as well as his greatest enemy. A person who does not control himself does so much injury to him as no one else can. Similarly a man who disciplines himself is his best friend.

[39]

प्राप्य चाप्युत्तमं जन्म लब्ध्वा चेन्द्रियसौष्ठवम् ।
न वेत्त्यात्महितं यस्तु स भवेदात्मघातकः ॥१२॥

'यः तु' 'उत्तमं' मानवं 'जन्म' 'प्राप्य' 'च अपि' 'इन्द्रियसौष्ठवम्' इन्द्रियवैकल्य' लब्ध्वा। च' 'आत्महितं' 'न वेत्ति' न जानाति 'सः' 'आत्मघातकः' आत्मघाती 'भवेत्' भवति ॥१२॥

12. The person, who, having obtained this superior birth and having received the excellences of the senses, does not understand his own interest, is the destroyer of himself.

Always meditate on the good of the Self. One should seek the means of how the Self can advance in knowledge and righteousness, how love of God and purity of character can be increased, and how the Soul can be liberated by union with God; in remembrance of the measureless length of the infinite life of the Soul, one should accumulate its necessities. One should give up the attachment for little and impure things. One should accept only that which is beneficial to the Soul for Eternity. By wicked action one does injury to himself. Therefore one should not destroy his Self, by injuring himself. One should not tarnish this excellent human existence by wicked actions.

12. This verse is taken from the Kularnaka Tantra V. I. and amplifies the idea of the previous verse. It declares the excellence of human existence and the person who fails to use it properly is called the destroyer of himself.

[40]

पूर्व्वे वयसि तत् कुर्य्यात् येन वृद्धः सुखं वसेत् ।
यावज्जीवेन तत् कुर्य्यात् येनामुत्र सुखं वसेत् ॥१३॥

'येन' कर्म्मणा 'वृद्धः' सन् 'सुखं' यथा स्यात् तथा 'वसेत्' 'तत्' कर्म्म 'पूर्व्वे' वयसि पूर्व्ववयसि 'कुर्य्यात्'। 'येन' 'अमुत्र' परलोके सुखं वसेत् तत् 'यावज्जीवेन' यावज्जीवनेन 'कुर्य्यात्' ॥१३॥

13. One should so act in early life that he may be happy in

old age and should so work throughout his life that he may be happy in the next world.

One should not leave out the consideration for the future, being immersed in present happiness. One should not neglect the permanent good for the sake of what is present only for the day. A man should not spend his childhood and youth only in pleasure and merriment; he should diligently practise the duties of childhood and youth such as acquiring knowledge and religion and the habit of industry, otherwise old age will become tedious and miserable. One should be engaged in the endeavour to increase the love for God and in works dear unto Him throughout life that will secure a good place in the next world.

Think carefully; if you waste the early age in the feverish pursuit of fleeting pleasures, when old age will come, the body will become feeble and the senses worn out, there will be no hope of peace and rest. Consider, if you are engaged all your life in the thoughtless pursuits of worldly pleasures as if these were the be-all and end-all of life, if you cannot acquire knowledge, righteousness and purity, how painful it will be when you will have to leave this earth and go to a place where you cannot take with you the things of this world; because, you have not with you the things necessary there.

13. This verse is taken from the Mahabharata, Udyogaparva 35, 80., and inculcates the salutary relation of spending the early life in persuit of knowledge and righteousness, so that one may be happy in old age and next life. It amplifies the idea already taught in Verse 33. Part II.

[41]

नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।
कालमेव प्रतीक्षेत निर्देशं भृतको यथा ॥१४॥

'मरणं' न अभिनन्देत न कामयेत् 'जीवितं' 'न अभिनन्देत'। किन्तु 'कालम् एव' 'प्रतीक्षेत' अपेक्षेत 'यथा' 'भृतकः' 'निर्देशं' निर्दिश्यते असौ निर्देशो भृतिः तत्परिशोधनकालं तथा ॥१४॥

14. Covet neither death nor life; wait for whatever time brings, just as a servant waits for the wages of his labours.

Do not be enchanted with earthly things in forgetfulness of the transitory character of life, nor should you despise and neglect this life in (wistful) looking after the next life. God is the master of the entire life; carry out his commandments cheerfully as long as He keeps you on this earth. And when He will send death to take you to another world, resign yourself to His dispensation without grief. Do not confine your hope either on Earth or Heaven; place it in God, who is the Supreme world.

14. This beautiful verse is taken from the Manusamhita VI. 45. It forbids a too-eager desire for this world as well as for the next. One should await the dispensation of God in perfect detachment.

FIFTH CHAPTER.

[42]

सन्तोषं परमास्थाय सुखार्थी संयतो भवेत् ।
सन्तोषमूलं हि सुखं दःखमूलं विपर्य्ययः ॥१॥

'सुखार्थी' सुखप्रार्थकः 'परं' 'सन्तोषं' 'आस्थाय' अवलम्ब्य 'संयतः' 'भवेत्' । 'हि' यस्मात् 'सुखं' 'सन्तोषमूलं' सन्तोषहेतुकं 'विपर्य्ययः' असन्तोषः 'दुःखमूलम्' 'दुःखकारणम्' ॥१॥

1. The man who wants to be happy should be contented and self-restrained. For contentment is the root of happiness and the opposite of it, discontentment, is the source of misery.

God bestows happiness on man according to his deserts ; so one should be contented with the portion of happiness obtained according to his merits. The man who prays for happiness beyond what he deserves, is called avaricious. Be not needlessly discontented under the influence of avarice, for it will bring fruitless pain for the thing desired, and will not allow you to enjoy the taste of the present happiness. So you should receive, with a grateful heart whatever happiness is vouchsafed unto you according to your efforts and merits by God, the giver of happiness, and be contented. Do not have inordinate desire for wealth, honour, position or anything of this world.

1. The fifth Chapter inculcates the noble virtues of patience and contentment. The first verse taken from the Manu Samhita IV. 12., says that one who desires happiness should resort to contentment ; for contentment is the true source of happiness.

[43]

असन्तोषपरा मूढाः सन्तोषं यान्ति पण्डिताः ।
अन्तो नास्ति पिपासायाः सन्तोषः परमं सुखम् ॥२॥

'मूढाः' मूर्खाः 'असन्तोषपराः' 'पण्डिताः' 'सन्तोषं यान्ति' सन्तुष्टा भवन्ति । यतः 'पिपासायाः' विषयतृष्णायाः 'अन्तः न अस्ति' अपि तु 'सन्तोषः परमं सुखम्' ॥२॥

2. It is the fools who are discontented, and the wise resort

to contentment. There is no end of worldly desires ; contentment is the highest happiness.

The more we enjoy the world, the more does the thirst for worldly pleasures increase. As you attain one object, the mind runs after another thing. The wise having realised this nature of worldly thirst, become happy by being contented, and leave off the attachment for the world knowing that the place of real contentment is beyond this world. Men of obtuse vision, ignorant of this, consider that the outward pomp is the cause of happiness and think that the more there is outward pomp, the greater will be the happiness ; but they do not know that though the outward things have their degrees of smallness and greatness, the measure of happiness and misery is equal everywhere. So they are ever discontented being unable to lay hold of contenment, the touch-stone of the gem of happiness. So, habituate yourself to attain contentment by conquering the thirst for worldly pleasures.

2. This verse delineates the evils of the opposite temperament of discontentment. It says there is no end of worldly desires and the true means of peace is to resort to contentment. It is only the fools, who are discontented. The first line of the verse has been taken from the Mahabharata, Vanaparva II. 44 and 45 and the second line from II. 43., first half.

[44]

सुखदुःखं हि पुरुषः पर्य्यायेणोपसेवते ।
सुखमापतितं सेवेत् दुःखमापतितं वहेत् ॥३॥

'हि' यस्मात् 'पुरुषः' 'सुखदुःखं' सुखञ्च दुःखञ्च तत् 'पर्य्यायेण' क्रमेण 'उपसेवते' । तस्मात् 'आपतितम्' आगतं 'सुखं' 'सेवेत्' सेवेत 'दुःखं आपतितं वहेत्' ॥३॥

3. Men are subject to sorrow and happiness one after another. Enjoy happiness when it comes, and bear sorrow when it appears.

The Beneficent God is always looking after us. He dispenses what is good for us. When we follow the good path as desired by Him, He rewards us by bestowing unto us happiness, self-contentment and divine bliss, and when we tread on the wrong path without listening to His benignant commands, He, then, in order

to bring us to the right path, deprives us of happiness and wealth and it is then that we are awakened to our senses by suffering from sorrow and miseries. Both happiness and misery are moving in turns to accomplish His beneficent purppose; the frail human beings have to bear both of them. So when happiness comes, you should receive it with a grateful heart as His favour and when sorrow comes, you should bear it calmly in the faith that it has come for your good; and you should always obey His benignant command.

3. The third verse is also taken from the Mahabharata, Vanaparva 258, 13 and 15, and points out the inevitableness of sorrow and happiness. One should accept them, as they come in their turn, calmly without elation in happiness and depression in sorrow.

[45]

न नित्यं लभते दुःखं न नित्यं लभते सुखम् ।
शरीरमेवायतनं दुःखस्य च सुखस्य च ॥४॥

'न नित्यं लभते दुःखं न नित्यं लभते सुखम्'। 'शरीरम् एव' 'आयतनम्' आश्रयः 'दुःखस्य च सुखस्य च' ॥४॥

4. We do not have sorrow for ever, nor do we have everlasting happiness. Body is the abode of both happiness and misery.

Neither is happiness everlasting, nor is misery. The good alone lasts for ever. God sends us happiness, wealth and prosperity, when they are for our good, and sorrows and difficulties when they will contribute to our welfare. Both happiness and sorrow are leading men towards the world of good. Therefore follow the good alone in scorn of happiness and misery. Sometimes you will have to give up voluntarily your wealth and happiness and embrace sorrows and difficulties in order to carry out His beneficent purpose. Those sorrows and difficulties are our highest good.

4. This verse is taken from the Mahabharata, Santiparva 174. 21. It says that neither happiness nor sorrow is the object of life. They are mere accidents. Through happines and sorrow we have to attain the real purpose of life which is the good or righteousness.

[46]

सुखं वा यदि वा दुःखं प्रियं वा यदि वाप्रियम् ।
प्राप्तं प्राप्तमुपासीत हृदयेनापराजिता ॥५॥

'सुखं वा यदि वा दुःखं प्रियं वा यदि वा अप्रियम्'। 'प्राप्तं' प्राप्तं', तत् सर्वं 'अपराजिता' अपराभूतेन 'हृदयेन' मनसा 'उपासीत' स्वीकुर्य्यादित्यर्थः ॥५॥

5. Accept with an unconquered spirit, whatever comes, whether it be happiness or misery, the pleasant or the unpleasant.

Whether it be happiness or sorrow, the pleasant or the unpleasant, see that the mind does not succumb to it. If the heart succumbs, you will have to suffer much being carried away by the current of events and being deprived of the sense of duty. So trusting solely in the goodness of God, with a reverent heart conquer the influence of adversity and prosperity, sorrow and happiness. Know for certain that the All-seeing, All-powerful, the Beneficent, Perfect, Supreme God is living, awake and is near us; neither forget Him when you are surrounded by immense wealth and happiness nor in the hour of darkest misery. Know that He is at the back of all our prosperities and adversities and learn to see Him through all these; then nothing will be able to overcome you.

5. This verse continues the idea of the previous verse and is also taken from the Mahabharata, Santiparva 174. 41 and 25. 26.

[47]

प्रियेनातिभृशं हृष्येदप्रिये न च संज्वरेत् ।
न मुह्येदर्थकृच्छ्रेषु न च धर्मं परित्यजेत् ॥६॥

'प्रिये' प्राप्ते 'अतिभृशम्' अत्यर्थं 'न हृष्येत्' न मोदेत 'अप्रिये' 'च' 'न' 'संज्वरेत्' न व्याधेत्। 'अर्थकृच्छ्रेषु' अर्थाभावहेतुकेषु बहुष्वपि कष्टेषु सत्सु 'न मुह्येत्' न मुग्धो भवेत्। 'न च धर्मं परित्यजेत्' ॥६॥

6. Do not be elated with joy on getting what is pleasant nor be down with sorrow on the happening of the unpleasant. Do

not be depressed at the loss of wealth and do not forsake righteousness.

Do not be elated with joy at pleasant events ; nor be immersed in misery at unpleasant ones. Both excessive joy and sorrow affects the faculty of discrimination. The man without discrimination, failing to realise what should be done and what should not, falls a victim to many evils. Having realised God as the source of all, be humble at the time of prosperity and in the hour of adversity. Try to remedy it in obedience to the law of righteousness. Whatever unpleasant events are inevitable they should be borne with patience. It should also be borne in mind that what we consider desirable may not be beneficial and what we dread as undesirable, may be really beneficial. Weak-minded people try to earn their livelihood by resorting to unfair means when confronted with poverty. But they forget that what looks as means of liberation from suffering, may in the end bring dire distress. Therefore, even if this easily-perishable physical frame is about to be broken with the burden of suffering, do not pollute the soul by forsaking righteousness.

6. This verse is taken from the Mahabharata, Vanaparva 106, 42 and 206. 43. It is also to be found in Santiparva 93. 11 with a slight alteration viz., having व्यथेत् for मुह्येत् it enjoins calmness of behaviour both in prosperity and adversity. One should not be elated with joy in the days of happiness, nor depressed with sorrow in the hour of adversity.

[48]

सन्तापात् भ्रश्यते रूपं सन्तापात् भ्रश्यते बलम् ।
सन्तापाद्भ्रश्यते ज्ञानं सन्तापाद्व्याधिमृच्छति ॥७॥

'सन्तापात्' सन्तापेन हेतुना 'भ्रश्यते' नश्यति 'रूपं' तथा 'सन्तापात् भ्रश्यते बलम्'। 'सन्तापात् भ्रश्यते ज्ञानं' 'सन्तापात् व्याधिम्' 'ऋच्छति' प्राप्नोति ॥७॥

7. Sorrow destroys beauty, sorrow destroys strength, sorrow destroys wisdom, and sorrow brings in diseases.

Events causing sorrow and grief come continuously in this world. Weak-minded people suffer much pain being over-powered with grief and are thus deprived of wisdom, wealth, health and beauty on the approach of such events. Therefore let not excessive grief possess the mind. When sorrowful events come, guard yourself with patience and wisdom. Every event has some lesson for us ; therefore do not be deprived of that lesson by being overpowered with grief. Much of grief is the result of our own action ; therefore without being overpowered by it try to correct your own faults. The companionship of the God of Bliss, who constantly dwells in the temple of the heart, is the best medicine for all griefs. Get rid of all griefs by contemplating on Him and confessing sorrows to Him, and praying for peace unto Him live a cheerful life on this earth.

7. This verse is taken from the Mahabharata, Udyogaparva, 36, 44 and 35, 44 and expatiates on the evil effects of unnecessary grief and fretting. It rightly points out that such useless fretting affects health, wealth and peace of mind.

Eminent Virtues

SIXTH CHAPTER.

[49]

स्वीयं यशः पौरुषञ्च गुप्तये कथितञ्च यत् ।
कृतं यदुपकाराय धर्म्मज्ञो न प्रकाशयेत् ॥१॥

'स्वीयं' आत्मीयं 'यशः' 'पौरुषं च' पुरुषकारञ्च 'गुप्तये' गोपनाय 'च' 'यत्' 'कथितं' 'कृतं यत्' 'उपकाराय' उपकारार्थं परेषां तत् सर्व्वं 'धर्म्मज्ञः न प्रकाशयेत्' ॥१॥

1. A righteous man should not make public his own fame, prowess, what has been told to be kept secret and what he has done for the good of others.

It is not proper to walk in life aiming only at fame. Live for righteousness controlling your desires. If people praise you for that, do not be proud and puffed up, but show humility and gentleness. You should never sing your own praise. If you consider yourself worthy of praise, but people do not praise you, do not be surprised at it ; nor begin to sing your own praise in impatience. You should rest satisfied if your moral consciousness is satisfied in all your actions. When it is necessary to speak about yourself, do not speak more than what is absolutely necessary. One should do works dear unto God according to the measure in which He has endowed him with abilities. But one should not take glory in those abilities. The fools love glory more than noble deeds. The wise consecrate all their power to the service of God in silence.

Do not divulge to others what has been communicated to you in confidence ; if you do so, you will be considered a traitor. If any one has told you something in confidence when he was a friend and afterwards that friendship has been broken, still you should carefully keep that secret.

You should not give out with your own lips the good deeds done by yourself ; in that case they loose their glory and greatness and are deprived of the form of righteousness.

1. In the sixth chapter, a number of verses, commending various essential

virtues, have been collected together. The first verse enjoins the salutary instruction of abandoning self-glorification. A man should try to conceal his own prowess and fame and never advertise the works done by him for the good of others. The last portion is very much akin to the precept of Jesus 'Let not thy left hand know what thy right hand doeth'. This verse has been taken from the Mahanirvanatantra VIII. 56.

[50]

सत्यं मृदु प्रियं वाक्यं
धीरो हितकरं वदेत् ।
आत्मोत्कर्षं तथा निन्दां
परेषां परिवर्ज्जयेत् ॥२॥

'सत्यं' यथादृष्टश्रुतं 'मृदु' कोमलं 'प्रियं' प्रीतिदं 'हितकरं' 'वाक्यं' 'धीरः' धीमान् 'वदेत्' सर्व्वस्य । 'आत्मोत्कर्षम्' आत्मस्तुतिं 'तथा' 'परेषां' 'निन्दां' 'परिवर्ज्जयेत्' ॥२॥

2. A wise man should speak true, gentle, pleasant and beneficial words, and should avoid self-praise and deprecation of others.

Do not express otherwise in speech what you know in thought ; do not speak such hard words as would lead men to suspicion, failing to understand the real meaning ; and you should never utter a word with the purpose that men, failing to realise your intention, may understand something else ; what you know to be true, give that out exactly while speaking. One can address a man with hard words hurting his feelings, or it can be done in a gentle and soothing manner : the narrow-minded people use hard words ; that is not proper. You should speak to all with gentleness and sympathy avoiding meanness and harsh words with the intention of hurting the feelings of any one, and should always say what is beneficial with the object of doing good to all. You should never indulge in self-praise and should not exaggerate your own works with a view to self-glorification. Do not speak ill of others. Misappropriating the property of others and unjustly depriving others of their good name and reputation are equally bad. If it be absolutely necessary to speak of the offence of any one for correct-

ing him or for the good of the world, you should do so with a kind heart.

2. The last portion of this verse continues the idea of the previous verse, deprecating self-praise. In the first half it inculcates the duty of speaking the truth and speaking it in a gentle and pleasant manner. It also forbids speaking ill of others. This fine verse has been taken from the Mahanirvana Tantra VIII. 62.

[51]

सत्यमेव व्रतं यस्य दया दीनेषु सर्वदा ।
कामक्रोधौ वशे यस्य तेन लोकत्रयं जितम् ॥३॥

'सत्यम् एव व्रतं यस्य' तथा 'दीनेषु सर्वदा' 'दया' 'कामक्रोधौ' कामश्च क्रोधश्च तौ 'यस्य' 'वशे' अधीनतायां वर्त्तेते 'तेन' वशिना 'लोकत्रयं' 'जितं वशीकृतम् ॥३॥

3. He, who lives for truth, who always shows mercy to the poor, who has controlled lust and anger, has conquered the three worlds.

Always aim at truth, make your mind obedient to truth, let your speech correspond to truth and your conduct subservient to truth. Be always merciful to the poor, give religious instruction to one who is poor in religion, knowledge to him who is lacking in it, and riches to him who is wanting in riches. Control your lust and anger; these two passions, when strong, lead men to many wicked deeds. To conquer lust, you should direct your thoughts from its objects; and to conquer anger, you should practise forgiveness.

3. This verse taken from the Mahanirvana Tantra VIII. 65., extols the virtue of speaking the truth, of being merciful to the poor and conquering the passions.

[52]

विरक्तः परदारेषु निस्पृहः परवस्तुषु ।
दम्भमात्सर्य्यहीनो यस्तेन लोकत्रयं जितम् ॥४॥

'यः' 'परदारेषु' परपत्नीविषयेषु 'विरक्तः' विगतानुरागः तथा 'परवस्तुषु' 'निस्पृहः' स्पृहारहितः 'दम्भमात्सर्य्यहीनः' दम्भः कैतवेन धर्माचरणं मात्सर्य्यमन्यशुभद्वेषः ताभ्यां रहितः 'तेन' तादृशेन प्राज्ञेन लोकत्रयं जितम् ॥४॥

4. One, who turns away from the wives of others, who has no desire for the riches of others, who is devoid of jealousy and hypocrisy, has conquered the three worlds.

One should not touch, look, or think of the wives of others with a lustful heart. One should be satisfied with his lawful earnings, without any desire for the belongings of others. Hypocrisy and jealousy should be avoided; show of righteous behaviour is hypocrisy, and envy at the good of others is jealousy. Abandoning the desire of deceiving others, one should be righteous before the All-seeing God. One should practise love for all like God; this will remove jealousy which is born of meanness of mind.

4. This verse also is taken from the same source, viz., Mahanirvana Tantra VIII. 66., commending the virtues of purity, detachment and the conquest of jealousy and hypocrisy, which like the virtues mentioned in the previous two verses are said to conquer the three worlds.

[53]

न बिभेति रणाद्यो वै संग्रामेऽप्यपराङ्मुखः ।
धर्म्मयुद्धे मृतो वापि तेन लोकत्रयं जितम् ॥५॥

'यः वै' 'रणात्' युद्धात् 'न बिभेति' न भीतो भवति 'संग्रामे अपि' युद्धे च अपराङ्मुखः' न पलायनपरायणः। 'धर्म्मयुद्धे मृतः वा अपि' 'तेन लोकत्रयं जितम्' ॥५॥

5. He, who is not afraid of fighting, who does not turn his back in a battle even though he dies in a righteous war, has conquered the three worlds.

War is of two kinds. The wicked fight for unjustly taking possession of that in which they have no right. It amounts to hostility against the god of righteousness; this is not righteous war. But the war, which is undertaken to establish the throne of righteousness in order to prevent the reign of unrighteousness, is called the defensive or righteous war; it remedies injustice and defends justice. But even this is not to be a little deplored in the kingdom of God who is Love. That men, who are the children of the One Beneficent Father and are tended in His equal affection, who should embrace each other in mutual love, should pollute

their hands with the blood of each other,—that one brother would inflict deadly blow on the body of another—is too sad and deplorable to think of; therefore war should never be resorted to if justice can be obtained by peace and forgiveness, and self-aggrandisement should not be indulged in, in the pretext of a righteous war; but when engaged in a righteous war for the prevention of unrighteusness, one should not turn away from it in fear.

5. This verse is also taken from the Mahanirvana Tantra VIII. 67. It commends the martial virtues of courage and perseverence in battle. One who is not afraid of fighting and does not turn back from a righteous war, is said to conquer the three worlds. Maharshi Devendranath in his explanatory notes has toned down the spirit of the original considerably, making it more a commendation of the attitude of peace and forgiveness rather than of martial qualities.

[54]

सत्यं ब्रूयात् प्रियं ब्रूयात्
न ब्रूयात् सत्यमप्रियम् ।
प्रियञ्च नानृतं ब्रूयादेष
धर्म्मः सनातनः ॥६॥

'सत्यं ब्रूयात् प्रियं ब्रूयात्' 'सत्यम् अप्रियं' 'न ब्रूयात्'। 'प्रियं च न' 'अनृतं' मिथ्या 'ब्रूयात्' 'एषः' 'सनातनः' नित्यः 'धर्म्मः' ॥६॥

6. One should speak the truth; one should speak what is pleasant; one should not speak the unpleasant truth; one should not speak a pleasant falsehood; this is eternal righteousness.

One should speak only that which does not conceal the truth, and at the same time gives rise to pleasantness, and one should carefully learn to speak in such a manner. One should keep back that which is true but hurts the feelings of others and should not be spoken unless necessary for the sake of righteousness; if absolutely necessary, one should tell it with compassion; one should not delight in it; the pleasant, if untrue, should be absolutely averted. Such restraint of speech should always be practised.

6. This famous precept comes from the Manu Samhita IV. 138. It

enjoins truthfulness as well as pleasant speech. The second half of the first line is sometimes remarked as inculcating the withholding of truth if unpleasant. It is accordingly sometimes rendered as 'one should not speak the truth in an unpleasant manner.' On the whole, the verse lays down a high standard of veracity.

[55]

अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥७॥

'गात्राणि' अङ्गानि स्वेदाद्युपहतानि 'अद्भिः' जलेन क्षालितानि 'शुध्यन्ति'। 'मनः' निषिद्धचिन्तनादिना दूषितं 'सत्येन' सत्याभिधानेन 'शुध्यति'। 'भूतात्मा' जीवात्मा 'विद्यातपोभ्यां' ब्रह्मविद्यातपोभ्यां शुध्यति। 'बुद्धिः' विपर्य्ययज्ञानोपहता 'ज्ञानेन' याथार्थ्येन 'शुध्यति' ॥७॥

7. The body is purified by water, the mind by truth, the soul is purified by learning and austerity, and the understanding by knowledge.

Be truthful in speech and in conduct, so that the inner soul may be purified by divine grace. God-consciousness should be illumined with divine knowledge; one should be engaged in the performance of righteous duties as ordained by God, so that the soul may be purified by being freed from illusion, sin and sorrow; keep the understanding pure by liberating it from mistakes and illusions with the culture of knowledge. Continue to approach closer to the holy and sinless God, making yourself pure in spirit.

7. This verse, which is to be found in the Manu Samhita V. 109 and also in the Vishnu Samhita XXII. 92 and in the third chapter of the Vasishta Samhita, enjoins the duty and the means of keeping the body, mind and the soul pure. It says that just as a body is purified by water, the mind is purified by knowledge and the soul by the practice of righteousness.

[56]

योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते ।
किं तेन न कृतं पापं चौरेणात्मापहारिणा ॥८॥

'यः' कश्चित् 'अन्यथा' अन्यप्रकारेण 'सन्तं' विद्यमानम् 'आत्मानं' स्वयम् 'अन्यथा'

प्रकारभेदेन 'प्रतिपद्यते' प्रतिपादयति। 'तेन' 'आत्मापहारिणा' 'चौरेण' 'किं' पापं न कृतम्' अपि तु सर्व्वमेव कृतमित्यर्थः ॥८॥

8. What sin can not be committed by the thief stealing himself, who tries to show himself different from what he is.

One should always act without guile ; do not try to show yourself to others as different from what you really are. Whatever you know to be unrighteous, leave that off, by all means, in shame ; and whatever you know to be righteous, practise that in words and deeds.

8. This verse, which is to be found in the Mahabharata, Adiparva, 74. 27 and 25 and also in the Udyoga Parva 42. 35 and 41. 35, rightly denounces hypocrisy and self-concealment. One who can show himself different from what he is, is called a thief and is declared to be capable of every crime.

[57]

नास्ति सत्यसमो धर्म्मो न सत्याद्विद्यते परम् ।
न हि तीव्रतरं किञ्चिदनृतादिह विद्यते ॥९॥

'सत्यसमः' सत्येन तुल्यः 'धर्मः' 'नास्ति' 'न' अपि 'सत्यात्' सत्यमपेक्ष्य 'परं' प्रकृष्टं 'विद्यते' किञ्च 'अनृतात्' असत्यात् 'तीव्रतरं' तीक्ष्णतरं 'किञ्चित्' किञ्चिन्मात्रं 'न हि' 'इह विद्यते' ॥९॥

9. There is no higher form of righteousness than truthfulness ; there is nothing higher than truth ; there is nothing worse than falsehood in this world.

Truth is the spirit of God ; righteousness is established in it. So acquire truth with knowledge ; revere truth and be truthful in conduct. Give up falsehood in every way. There is nothing more vulgar, hateful and unbearable than falsehood. Knowledge is veiled in delusion, speech and conduct become unholy by falsehood.

9. This verse, which reiterates the excellence of truth and abhorrence of falsehood, is taken from the Mahabharata, Adiparva 74, 105. It gives the highest place to truthfulness among virtues.

[58]

प्रियो भवति दानेन प्रियवादेन चापरः ।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥१०॥

'प्रियः भवति दानेन' 'अपरः' कश्चित् 'प्रियवादेन च' प्रियो भवति। किं 'च' 'अप्रियस्य' 'पथ्यस्य' हितस्य 'वक्ता श्रोता च' 'दुर्लभः' कष्टेन लभ्यतेऽसौ ॥१०॥

10. Some become dear by giving alms ; some become dear by sweet speech ; but rare are the speakers as well as listeners of unpleasant but beneficial speech.

Beneficial words are not always pleasant ; and sweet words are often harmful ; but he who refrains from giving beneficial advice for fear of the dissatisfaction of the hearer, is not a true benefactor, and he, who does not listen to beneficial advice because of its unpleasantness, comes to grief. Therefore every one should give beneficial advice in the desire to do good, and if any one gives good advice it should be calmly received, though it be unpleasant.

10. This verse commends the necessity of giving good advice though it be unpleasant. So it goes against the precept of telling the unpleasant truth of verse 54. It is made up of fragments from two verses from the Mahabharata. Udyogaparva 39. 3 and 37. 15.

Truthfulness

SEVENTH CHAPTER.

[59]

समक्षदर्शनात् साक्ष्यं श्रवणाच्चैव सिध्यति ।
तत्र सत्यं ब्रुवन् साक्षी धर्मार्थाभ्यां न हीयते ॥१॥

'समक्षदर्शनात्' साक्षाद्दर्शनात् 'श्रवणात् च एव' 'साक्ष्यं' साक्षित्वं 'सिध्यति'। 'तत्र' साक्ष्ये 'साक्षी' 'सत्यं' यथादृष्टश्रुतार्थं 'ब्रुवन्' 'धर्मार्थाभ्यां' 'न हीयते' न वियुज्यते ॥१॥

1. On seeing or hearing personally, one becomes a witness. If a witness speaks the truth, he does not fall off from spiritual or temporal good.

God, as well as, good men desire the triumph of truth and justice. But the unrighteous, transcending the purpose of God, act unjustly. If not prevented, it is detrimental to the preservation of society. It is, therefore, that a judge, having considered right and wrong, gives his verdict in favour of the right, thus righteousness is established. A witness, having informed the judge exactly what he has seen in a contested matter, helps him in dealing justice. Therefore one should not consider giving evidence before a Law Court as contrary to the spiritual and temporal good.

1. The seventh chapter deals with the subject of giving true evidence before a Court of Justice. The verse first defines who is a witness. One who has personally seen or heard an occurence is a witness and no one else. To tell the truth in a Law Court is not detrimental to spiritual life. This verse has been taken from the Manu Samhita. VIII. 74.

[60]

यथाश्रुतं यथादृष्टं सर्वमेवाञ्जसा वद ।
सत्येन पूयते साक्षी धर्मः सत्येन वर्धते ॥२॥

'यथाश्रुतं यथादृष्ट' दृष्टश्रुतानतिक्रमेण 'सर्वम्' 'अञ्जसा' तत्त्वतः 'एव' वद ब्रूहि ;

यस्मात् 'सत्येन' कथनेन 'साक्षी' पूयते' पापात् प्रमुच्यते 'धर्मः' च अस्य 'सत्येन 'वर्धते' वृद्धिमेति ॥२॥

2. One should speak all, exactly as he has seen or heard. By speaking the truth, a witness is purified and advances in righteousness.

A witness should tell the truth as he has seen or heard, that is to say, should declare all that he knows. The proper witness is he who has seen (the event) with his own eyes; what has been heard from others may not be true. Therefore in giving evidence one should tell distinctly what he has seen and what he has heard. By giving true evidence one acquires merit, because it supports righteousness. False evidence begets unrighteousness.

2. This verse is made up of two lines taken from verses, 101 and 83 of the 8th chapter of the Manu Samhita. It declares that a witness should say exactly what he has seen or heard. By so doing he purifies himself and advances in righteousness.

[61]

यस्य विद्वान् हि वदतः क्षेत्रज्ञो नाभिशङ्कते ।
तस्मान्न देवाः श्रेयांसं लोकेऽन्यं पुरुषं विदुः ॥३॥

'यस्य' 'हि' 'वदतः' कथयतः साक्षिणः 'विद्वान्' चेतनवान् 'क्षेत्रज्ञः' जीवात्मा किमयं सत्यं वदत्युतानृतमिति 'न अभिशङ्कते' नाशङ्कते किन्तु सत्यमेवायं वदतीति निर्विशङ्कः सम्पद्यते। 'तस्मात्' पुरुषात् 'अन्यं' 'लोके' 'श्रेयांसं प्रशस्ततरं 'पुरुषं' 'देवाः' 'न' 'विदुः' न जानन्ति ॥३॥

3. The gods do not know a person in this world better than a witness whose conscious soul has no reason to suspect that he has told an untruth.

There is no sin unknown to the mind. Therefore a witness, who, while giving evidence, is confident that what he tells is not false, is a truthful witness. The All-seeing God is pleased with him.

3. This verse is taken from the Manu Samhita. VIII. 96. and glorifies the virtue of giving true evidence. It declares that even the gods do not know a better person than the truthful witness.

[62]

एकोऽहमस्मीत्यात्मानं यत्त्वं कल्याण मन्यसे ।
नित्यं स्थितस्ते हृद्येष पुण्यपापेक्षिता मुनिः ॥४॥

'किञ्च' हे 'कल्याण' हे भद्र 'एकः' एव 'अहम् अस्मि' जीवात्मकः 'इति' 'यत् त्वं' 'आत्मानं मन्यसे' जानीसे मंस्थाः । यत्स्मात् 'एषः' 'पुण्यपापेक्षिता' पुण्यानां पापानाञ्च द्रष्टा 'मुनिः' सर्व्वज्ञः परमात्मा 'ते' तव 'हृदि' हृदये नित्यं 'स्थितः' ॥४॥

4. O, good man ! Do not think thou art alone. The All-knowing God, who sees right and wrong, dwells constantly in your heart.

O, witness ! Thou art not alone either externally or internally. The All-knowing Person, who sees merit and demerit, dwells constantly in your heart. He rewards merit and punishes demerit. O, Good man ! Give evidence in consciousness of it. Do not draw on your head the thunderbolts of God by giving false evidence.

4. This verse is also taken from the 8th chapter of the Manu Samhita, (VIII. 91.), drawing attention to the fact that the All-seeing God is constantly present in our soul and if any one else does not know, at least God knows whether he is speaking the truth or not.

Practising Righteousness

EIGHTH CHAPTER

[63]

यत् कल्याणमभिध्यायेत्
तत्रात्मानं नियोजयेत् ।
न पापे प्रतिपापः स्यात्
साधुरेव सदा भवेत् ॥१॥

'यत्' यत्र 'कल्याणं' मङ्गलम् 'अभिध्यायेत्' अनुभवेत् 'तत्र आत्मानं नियोजयेत्' । 'न' 'पापे' पापिनि जने 'प्रतिपापः' पापप्रतिकारवान् 'स्यात्' । किन्तु 'सदा' 'साधुः एव' 'भवेत्' ॥१॥

1. Engage yourself in what you know to be good for you. Do not act wickedly towards the wicked, but always persevere in goodness.

Do what will bring about good. God is good, and He aims at goodness. What is beneficent for one person but not so for another, and similarly what is beneficent for to-day but not so to-morrow, is not truly beneficent. Engage yourself in that which is beneficent for all men and for all times. Do not act sinfully towards a sinner ; if any one acts unjustly, do not act unjustly in return. Always remain good ; overcome evil by goodness. Remedy injustice by walking in the path of justice. The wicked seek to satisfy their anger ; but the good aim at spreading peace in the world by teaching the wicked by the example of their own goodness.

1. The eighth chapter inculcates the necessity of acting justly and rightly at all times and under all circumstances. The opening verse says that one should always do what is right. One is never justified in acting wickedly, because another has done so towards him. This verse has been taken from the Mahabharata, Vanaparva, 206. 11. The first half is also to be found in the Santi Parva, 94. 10.

[64]

अक्रोधेन जयेत् क्रोधम्
असाधुं साधुना जयेत् ।
जयेत् कदर्य्यं दानेन
जयेत् सत्येन चानृतम् ॥२॥

'अक्रोधेन' 'क्रोधसंवरणेन 'जयेत् क्रोधम्' 'असाधुं' भावं व्यवहारं वा 'साधुना' भावेन व्यवहारेण वा 'जयेत्'। 'कदर्य्यं' 'क्षुद्रं' अपकारिणमिति यावत् 'दानेन' दानादिनोपकारेणेति यावत् 'जयेत्' 'सत्येन च' 'अनृतं' मिथ्या ॥२॥

2. Conquer anger by forgiveness, wickedness by goodness, enmity by service, and untruth by truth.

Himself untouched by anger, one should overcome the angry; without yielding to anger, one should appease the angry person by various means and remove the causes by which others are made angry. One should conquer wickedness by goodness. Deal justly even with him, who acts unjustly and treat kindly even him, who behaves unkindly towards you. Do good to and think well of even him who does evil unto you. Overcome untruth by truth. Hold fast by truth even at the risk of life. Truth is victory.

2. This fine verse has been taken from the Mahabharata, Udyoga Parva 38. 73., and 39. 73. It deserves to be placed by the side of the grand precept of Jesus. "Love your enemies, Bless them that curse you, etc.!" The Indian sage inculcates the conquest of all forms of evil by the corresponding goodness, anger by forgiveness, untruth by truth, wickedness by goodness, and hatred by love.

[65]

कुशलः सुखदुःखेषु साधूंश्चाप्युपसेवते ।
सत्यसाधुसमारम्भात् बुद्धिर्धर्म्मेषु राजते ॥३॥

'सुखदुःखेषु' सुखेषु च दुःखेषु च 'कुशलः' कुशलस्वभावः 'साधून् च अपि उपसेवते'। 'सत्यसाधुसमारम्भात्' सत्यसाधुस्वरूपकर्म्मणः समारम्भात् तस्य 'बुद्धिः धर्म्मेषु' 'राजते' विलसति ॥३॥

3. One who is unmoved in prosperity and adversity and serves the good, his intelligence shines in the path of righteousness by the practice of truth and goodness.

Prosperity and adversity alike cause excitement of the mind. In adversity the mind is affected in a certain way; prosperity also affects the mind though in a different manner. Sometimes the intoxication of prosperity proves a greater obstacle in the path of righteousness than the stings of adversity. Therefore, try to reap the benefits of prosperity and adversity without being moved by them. Carefully associate with the righteous. In the world various circumstances overtake us; these affect and disturb the mind in diverse ways; righteous aspirations may be dimmed, holy enthusiasm may be cooled down, hopes for the good may be turned into despair, life may become polluted by delusion. Under such circumstances, companionship of the good brings us back to the normal condition. By the influence of the company of saintly persons the dying soul regains new life, the hopeless recover new hope, the disheartened spirit receives new enthusiasm. As the light of the sun gives colour to the colourless things, so the goodness of holy persons infuses purity and holiness into unholy lives. The company of holy persons has this supreme virtue that it checks evil thoughts and inspires holy aspirations. Therefore, seekers, after righteousness must not neglect to cultivate the companionship of holy persons.

Such practices which elevate the heart and mind should be considered as good and righteous actions. The spiritual sense is illumined by such actionss. The spiritual sense of those who act against the righteous promptings of the heart and understanding, becomes gradually dull and inert; and in the end they fail to discriminate between right and wrong. Consequently, falling off from the path of righteousness, they go down.

3. This verse taken from the Mahabharata, Vanaparva, 309. 12, impresses the necessity of remaining unmoved by circumstances, good or bad, and advises the cultivation of the companionship of good persons which illumines the mind and awakens holy aspirations in the heart.

[66]

मोहजालस्य योनिर्हि मूढैरेव समागमः ।
अहन्यहनि धर्मस्य योनिः साधुसमागमः ॥४॥

'मोहजालस्य' अविवेकसमूहस्य 'योनिः' कारणं 'हि' प्रसिद्धौ 'मूढैः एव' सह 'समागमः' संयोगः 'अहनि अहनि' प्रतिदिनं 'साधुसमागमः' 'धर्मस्य योनिः'। तस्मादुज्झित्वाऽसाधुसङ्गतिं धर्मेप्सुभिर्नित्यं सद्भिरेव समागमः कर्त्तव्य इति वाक्यार्थः ॥४॥

4. Association with the foolish, gives rise to great delusion, and daily contact with holy persons is a sure means of spiritual advancement.

The company of holy persons leads to spiritual progress whereas association with the wicked gives rise to delusion ; the company of the good is a means of improvement and the company of the wicked persons leads to downfall. By association with the good, love and reverence for God are increased, while the company of wicked persons draws one away from God by giving rise to doubt and disbelief. The conversation and the behavior of the wicked slacken the spiritual bond of the companions. Associations with the irreligious weaken the hatred towards sin and regard for righteousness. Therefore a seeker after righteousness should cultivate the company of the good, shunning that of the wicked. Keep yourself away from such persons whose companionship awakens low thoughts and desires. But never hate any one. Go everywhere with a view to carry out the beneficent purpose of God, who is the source of the pure stream of holiness, living in His constant companionship.

4. This verse, which advises the cultivation of the company of the good and keeping aloof from the wicked, has been taken from the Mahabharata, Vanaparva I. 24.

[67]

यस्तु निःश्रेयसं वाक्यं मोहान्न प्रतिपद्यते ।
स दीर्घसूत्रो हीनार्थः पश्चात्तापेन युज्यते ॥५॥

'यः तु' नरः 'निःश्रेयसं' श्रेयोविधायकं 'वाक्यं' 'मोहात्' अविवेकवशात् 'न प्रतिपद्यते'

न गृह्णाति। 'सः' 'दीर्घसूत्रः' कर्मजडः 'हीनार्थः' त्यक्तपुरुषार्थः सन्' पश्चात्' 'तापेन' 'युज्यते' दुःखी भवति ॥५॥

5. The man, who does not accept good advice owing to delusion, is deprived of the fruits of manhood as a result of his procrastination and has to regret in the end.

Good advice should be accepted from whatever source it comes ; it should not be rejected on account of pride. Duty should be performed immediately ; time should not be wasted in procrastination. Neglect of good advice and delay in performance of duty only lead to regret.

5. This verse is taken from the Mahabharata, Udyoga-parva, 123. 23. It impresses the necessity of following good advice irrespective of the source from which it comes, and prompt performance of one's duty.

[68]

सतां मतमतिक्रम्य योऽसतां वर्त्तते मते ।
शोचन्ते व्यसने तस्य सुहृदो न चिरादिव ॥६॥

'यः' 'सतां' 'मतं' अभिप्रायं 'अतिक्रम्य' 'असतां' 'मते' वर्त्तते'। 'तस्य' 'व्यसने' विपदि 'सुहृदः' तन्मित्राणि 'न चिरादिव' अचिरेणैव कालेन 'शोचन्ते' ॥६॥

6. The friends of the person, who rejecting the advice of the good, follows the lead of the wicked, have to mourn having to see him in danger shortly.

Accept the advice of the good and reject that of the wicked. They are good whose words and behaviour express sincere devotion to righteousness. Do not cause sorrow to your friends by falling into danger rejecting the advice of the good. They are your friends who are not only sorry at your sorrow but rejoice in your happiness. Do not look upon their grief as trifling.

6. This verse is taken from the Mahabharata, Udyogaparva, 123. 26. It warns against the danger of rejecting the advice of good persons which is sure to lead to disaster.

[69]

अविसंवादको दक्षः कृतज्ञो मतिमानृजुः ।
कीर्त्तिञ्च लभते लोके न चानर्थेन युज्यते ॥७॥

यस्तु 'अविसंवादकः' अविवादी 'दक्षः' कुशलः 'कृतज्ञः' कृतोपकारस्मरणधर्म्मवान् 'मतिमान्' ज्ञानवान् 'ऋजुः' शाठ्यरहितः। सः 'लोके' कीर्त्तिं च लभते' 'न च' 'अनर्थेन' अकार्य्येण 'युज्यते' ॥७॥

7. The man, who is wise, sincere, grateful, expert in work and not quarrelsome, attains fame in the world and does not engage himself in any disastrous enterprise.

Do not quarrel with any one. Restrain your anger in imitation of the beneficent spirit of God. Perform your duties in good-will with love and forgiveness for all. Love should be the guiding principle in your conduct with others. Whatever work you undertake, do it with steadiness, and learn perseverence in all your efforts; the work will be well-done and your character will be improved by that. Be grateful to the benefactor; do not forget the least benefit conferred by any one. God does not take into account the size of a work, but rewards according to the measure of the righteous intention. Therefore be grateful for the good intention of all for you. Cultivate your intelligence and be sincere in words and deeds.

7. This verse is made up of lines from different places of the Mahabharata, Udyogaparva, the first half from 37. 37 and the second half from 37. 31. It commends a number of virtues, such as, good temper, sincerity, gratefulness, etc.

[70]

कुतः कृतघ्नस्य यशः कुतः स्थानं कुतः सुखम् ।
अश्रद्धेयः कृतघ्नोहि कृतघ्ने नास्ति निष्कृतिः ॥८॥

कृतघ्नं कुत्सयन्नाह 'कृतघ्नस्य' 'कुतः' कुत्र 'यशः' तथा 'कुतः स्थानं कुतः सुखं'। 'कृतघ्नः' 'अश्रद्धेयः' श्रद्धानर्हः 'हि' प्रसिद्धौ 'कृतघ्ने नास्ति निष्कृतिः' ॥८॥

8. Where is fame, place, or happiness for the ungrateful. The ungrateful do not deserve respect; they cannot escape retribution.

The opposite of gratitude is ungratefulness. Good people consider as base and worst of men the person, who having received benefit from others does not feel in his heart gratitude for them, does not remember the good he has received, looks slightingly upon the great benefit rendered by others, or even desires to harm the benefactor forgetting all his services.

8. This verse, extols one of the virtues mentioned in the previous verse, namely, gratefulness, by expatiating on the heinousness of its opposite, namely, ingratitude. It is to be found in two places of the Mahabharata, viz., in Udyogaparva 106. 50 and in Santaparva 173. 19.

Charity

CHAPTER IX.

[71]

संविभक्ता च दाता च भोगवान् सुखवान्नरः ।
भवत्यहिंसकश्चैव परमारोग्यमश्नुते ॥१॥

सर्वाणि संविभज्य भक्ष्यपेयानि द्रव्याणि यो भुङ्क्ते सः 'संविभक्ता' 'च' 'दाता च' देयानां वस्तूनां 'भोगवान्' भोगी 'तथा' 'सुखवान् नरः' 'अहिंसकः च एव' यः 'भवति' सः 'परं' 'आरोग्यम्' अनामयं 'अश्नुते' भुङ्क्ते ॥१॥

1. He attains supreme felicity, who shares his possessions with others, and is a generous giver, happy and harmless.

One should enjoy whatever food and drink, God, the provider of all, has given unto him, dividing them equitably among father, mother, brothers, sisters, wife, children, friends and servants without depriving any one. One should not be self-aggrandising in respect of food, clothing etc. One should not think that he has received all for his own consumption ; but he should give to the needy and the distressed after having provided for the reasonable wants of those who are under his protection and must be provided for by him. Nor should one deprive himself of comfort and happiness. Develop your mind with such comforts and enjoyments as are compatible with religion discarding both miserliness and luxury. Do not envy anyone.

1. The ninth chapter deals with the virtue of generosity. The opening verse speaks of the necessity of sharing one's earthly goods with relatives friends and dependants, and it is taken from the Mahabharata, Vanaparva. 258. 24.

[72]

पात्रस्य हि विशेषेण श्रद्दधानतयैव च ।
अल्पं वा बहु वा प्रेत्य दानस्यावाप्यते फलम् ॥२॥

'पात्रस्य हि' 'विशेषेण' तारतम्यमपेक्ष्य तथा दातुः 'श्रद्दधानतया' श्रद्धावत्तया 'एव च' 'दानस्य' 'अल्पं वा बहु वा' 'फलं' 'प्रेत्य' लोकान्तरे 'अवाप्यते' प्राप्यते ॥२॥

2. The donor attains in the other world the fruits of his

gifts, large or small, according to his reverence and worthiness of the persons receiving the gifts.

Whatever one can give, large or small, should be given in reverence to worthy persons. The merit of giving varies according to the reverence of the giver and the worthiness of the recipient. The fruit of the gift, which is made sulkily to get rid of the vexatious acts and the importunity of the beggar, is only liberation from vexation and it can not be considered as a righteous action. Gifts to wicked persons which amounts to indulgence to idleness and evil practices are not commended by religion. The person, who is really distressed by wants and whose only means of relief is the favour of the donor, is the proper object of charity. Give to such persons in reverence to the best of your abilities.

2. This verse is taken from the Manu Samhita, VII. 86. It indicates the spirit in which gifts should be made and the persons to whom they should be given. Indiscriminate charity and careless irreverent giving are equally condemned.

[73]

दानान्न दुष्करं तात पृथिव्यामस्ति किञ्चन ।
अर्थे च महती तृष्णा स च दुःखेन लभ्यते ॥३॥

तात इति स्नेहसम्बोधनं हे 'तात' 'दानात्' दानमपेक्ष्य 'दुष्करं' कर्म 'पृथिव्यां' न अस्ति' 'किञ्चन' किञ्चिदपि । 'च' शब्दः हेतौ यस्मात् 'अर्थे' लोकानां 'महती' अतीव 'तृष्णा' 'सः च' अर्थश्च 'दुःखेन लभ्यते' ॥३॥

3. Oh, beloved ! there is nothing more difficult than making gifts in this world, as man has a great greed for money, which can be earned only with great labour.

In the world people are much troubled by the thirst after riches. Wealth and riches are of course not easily attainable. They can be earned with great labour and pain. Therefore, where there is no compulsion or self-interest, it is not possible for any one, except a seeker after righteousness, to give away money. Accordingly giving charity has been called difficult. He alone, who earns money with the object of doing that which is dear unto God, the supreme

friend and who does not love money for the sake of money, does secure the merit of performing charity unselfishly.

3. This verse justly emphasises the difficulty of parting with money for unselfish charity as there is an inborn love of money in human nature. It has been taken from the Mahabharata, Vanaparva 258. 28.

[74]

अन्यायात् समुपात्तेन दानधर्म्मो धनेन यः ।
क्रियते न स कर्त्तारं त्रायते महतो भयात् ॥४॥

'समुपात्तेन' संगृहीतेन 'धनेन' 'यः' 'दानधर्म्मः' दानलक्षणो धर्म्मः 'क्रियते' 'न' 'सः' दानधर्म्मः 'कर्त्तारं' दातारं 'महतः भयात्' पापलक्षणात् 'त्रायते' रक्षति ॥४॥

4. Charity performed with money earned by unjust means, can not save the donor from the great fear of sin.

Do not earn money by unjust means for making charities. Such charities do not bring any merit. On the other hand, one has to suffer the pains of hell owing to great sin of injustice. Therefore if you are not able to give money try to alleviate the miseries of the distressed in many other ways ; but should never earn money unjustly.

4, This verse rightly condemns charity with money earned by unfair means. Charity does not extenuate the sin of earning wealth by unfair-means, It is taken from the Mahabharata, Vanaparva, 258. 33

[75]

न्यायोपार्ज्जितवित्तेन कर्त्तव्यं ज्ञानरक्षणम् ।
अन्यायेन तु यो जीवेत् सर्व्वधर्म्मबहिष्कृतः ॥५॥

'अत एवमतः' 'न्यायोपार्ज्जितवित्तेन' न्यायप्राप्तधनेन 'ज्ञानरक्षणं' 'कर्त्तव्यं' ज्ञानवता । 'अन्यायेन तु यः' 'जीवेत्' 'वर्त्तेत' सः 'सर्व्वधर्म्मबहिष्कृतः' सर्व्वस्माद्धर्म्मा-न्निराकृतः ॥५॥

5. The sense of duty should be cultivated with the money earned by just means. The man who earns his livelihood by unfair means, is debarred from all righteousness.

One should not earn money by unfair means even for the sake

of earning his own livelihood and for the maintenance of the family who must be cared for. It is more important to obey the dictates of the moral sense which God has given us for discriminating between right and wrong than to preserve this easily perishable body. Life maintained by unfair means is really death, and death for the sake of righteousness is life indeed.

5. This verse further emphasises the guilt of earning money by unfair means. One should not resort to unfair means even to maintain his life and family.

[76]

शक्त्यान्नदानं सततं तितिक्षा धर्म्मनित्यता ।
यथार्हं प्रतिपूजा च सर्व्वभूतेषु वै सदा ॥६॥

'शक्त्या' आत्मनो यथाशक्त्या 'अन्नदानं' 'सततं' 'तितिक्षा' द्वन्द्वसहनं 'धर्म्मनित्यता' धर्म्मे नित्यानुष्ठानभावः । 'यथार्हं' यथायोग्यं 'वै' एव 'सर्व्वभूतेषु' 'सदा' 'प्रतिपूजा च' । एतत् सर्व्वं कार्य्यमित्यर्थः ॥६॥

6. Give food (to the hungry) as far as you can, be patient and always perform religious duties ; treat all with proper care and consideration.

Men cannot bear the pangs of hunger. They live in spite of the manifold miseries of the world, but soon succumb to death for want of food ; therefore you should first of all give food to the hungry. God sends the opposite conditions of sorrow and happiness, prosperity and adversity, with the same object for which he has created the contrary seasons of Summer and Winter. Therefore one should practise patience. If you practise patience you will be able to distinguish between what is to be enjoyed and what is to be shunned ; you will get the strength for remedying what can be remedied, and what cannot be remedied will not cause excessive pain. Worship God daily and acquire the blessings of righteousness incessently. Revere the elders in return for their affection, Love your friend in return for their love and bestow affection on those who deserve affection in return for their regard. Return courteous treatment to all whether loving or indifferent.

6. This verse, taken from the Mahabharata, Vanaparva 206 40., commends a number of virtues including the duty of giving food to the hungry, which evidently has secured a place for it in this context.

[77]

देयमार्त्तस्य शयनं परिश्रान्तस्य चासनम् ।
तृषितस्य च पानीयं क्षुधितस्य च भोजनम् ॥७॥

दानविशेषमाह । 'आर्त्तस्य' पीडितस्य 'शयनं' शय्या 'देयं' तथा 'परिश्रान्तस्य च आसनं' 'तृषितस्य च' 'पानीयं' जलं 'क्षुधितस्य च भोजनम्' ॥७॥

7. Bed should be given to a patient, a seat to the tired, drink to the thirsty and food to the hungry.

Give unto each according to his needs. Such timely gifts confer real benefit on the receiver and doubly bless the giver. Therefore, give unto all according to their various needs. God dispenses these gifts in this way.

7. This verse enumerates the various forms which charity should take, namely, gift of food to the hungry, drink to the thirsty, seat to the tried and bed to the sick. It is taken from the Mahabharta, Vanaparva. 2.54.

[78]

अन्नदः सुखमाप्नोति सुतृप्तः सर्ववस्तुषु ।
भूमिदानात् परं नास्ति विद्यादानं ततोऽधिकम् ॥८॥

'सर्ववस्तुषु' मध्ये 'अन्नदः' अन्नस्य दाता 'सुतृप्तः' सन् 'सुखं' 'आप्नोति' प्राप्नोति । 'भूमिदानात् परं न अस्ति' विद्यादानं तु 'ततः अधिकम्' ॥८॥

8. The giver of food attains greater happiness than the givers of other things. There is nothing higher than the gift of land ; gift of education is superior to it.

Do not consider money the only thing to be given away. The gift of food confers upon the giver immediate and supreme satis-satisfaction. The gift of land is very good, because it has a permanent value. Giving education is the highest of all, because it benefits the receiver in this world and the next.

8. This verse, taken from Samvarta Samhita, 80, commends a few other forms of charity. A very high place is given to the gift of land, and giving education is extolled as the highest.

[79]

औषधं पथ्यमाहारं स्नेहाभ्यङ्गं प्रतिश्रयम् ।
दानान्येतानि देयानि ह्यन्यानि च विशेषतः ।
दीनान्धकृपणादिभ्यः श्रेयस्कामेन धीमता ॥९॥

'औषधं पथ्यं आहारं' 'स्नेहाभ्यङ्गं' 'प्रतिश्रयं' आश्रयं 'दानानि एतानि' 'हि अन्यानि च विशेषतः' 'श्रेयस्कामेन' श्रेयोऽभिकाङ्क्षिणा 'धीमता' 'दीनान्धकृपणादिभ्यः' 'देयानि' ॥९॥

9. A wise person seeking spiritual welfare should give to such persons deserving pity, as the poor, the blind etc., medicine, diet, food, oil, shelter and other gifts.

Do not give to undeserving persons. Do not give to such persons as would spend the things received in evil ways. Make the best use of your gifts by giving to such persons as are incapable of labour, those who have no other means of support, but receiving alms, and those who cannot extricate themselves from the difficulties by their own strength.

9. This verse also mentions a few other forms of charity and indicates the proper objects of such charities. Alms should be given only to such persons as are really needy. Indiscriminate charity is condemned by implication. This verse is also taken from the Samvarta Samhita, being the first half of Verse 87.

[80]

शक्तः परजने दाता स्वजने दुःखजीविनि ।
मध्वापातो विषास्वादः स धर्मप्रतिरूपकः ॥१०॥

'स्वजने' अवश्यपोष्यपितृमातादिजने 'दुःखजीविनि' दुःखेन जीवनधारिणि सत्यपि यः 'शक्तः' दानक्षमः 'परजने' इतरस्मिन् असम्बद्धे जने 'दाता' ददाति । तस्य 'सः' दानविशेषः 'धर्मप्रतिरूपकः' न तु धर्म एव यतः 'मध्वापातः' मधुरोपक्रमः प्रथमं सुखकरत्वात् 'विषास्वादः' विषोत्तरफलः तस्मादेतन्न कार्य्यम् ॥१०॥

10. The charity of the person who gives to others neglecting wife, children and other relatives in distress is mere semblance

of religion ; it is really not religion. It may be momentarily pleasing like honey, but at the end it tastes like poison.

But one should first remove the want and distress of old parents, wife and children and others who must be supported. The man who proceeds to give charities to others neglecting the wants of such relatives, does not perform his duties.

10. This verse rightly condemns the showy charity of the person who, neglecting the real wants of near relatives who have a just claim on him, proceeds to bestow charities on others. It is really not charity because it is made only for show and name. It is taken from the Manu Samhita, 11. 9.

Self Control

CHAPTER X.

[81]

प्रज्ञया मानसं दुःखं हन्यात् शारीरमौषधैः ।
न शोचन्ति कृतप्रज्ञाः पश्यन्तः परमां गतिं ॥१॥

'प्रज्ञया' बुद्ध्या 'मानसं' मनोभवं 'दुःखं हन्यात्' तथा 'शारीरं औषधैः'। 'कृत-प्रज्ञाः' कृतबुद्धयः 'परमां गतिं' 'पश्यन्तः' अनुभवन्तः सन्तः 'न शोचन्ति' ॥१॥

1. Extinguish mental pain by knowledge and physical pain by medicine. Men, who have attained wisdom having realised the Supreme Refuge, do not mourn again.

As physical diseases are to be removed by the use of medicine, so mental sorrows have to be remedied by remembering the Supreme Refuge. Always judge things with the faculty of discrimination. Do not confine the hope of peace and happiness in these changeful present circumstances. This world is a school for our training, and not a place for enjoying continuous happiness. God alone is the abode of abiding peace and happiness. He is our Supreme Place. He is our Supreme Refuge. He sees all our conditions staying near as. Our good is His only desire. He knows what is good for us. None can alter what He dispenses for our good. Can the father be indifferent at the sight of the miseries of the sons ? Have the present circumstances come upon us without His knowledge ? Has His inflexible good-will been restrained ? That can never be. We are overcome with sorrow and mourning only on account of our illusion. Therefore, do not confine your entire vision in the present circumstances. Overcome all sorrows by meditating on that Supreme Refuge.

1. The tenth chapter deals with the great virtue of self-control. The opening verse rightly says that true knowledge is the foundation of self-control. Just as physical diseases are to be cured by medicine, all mental diseases can be cured by knowledge.

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मानं हित्वा प्रियो भवति क्रोधं हित्वा न शोचति ।
कामं हित्वाऽर्थवान् भवति लोभं हित्वा सुखी भवेत् ॥२॥

'मानं' अभिमानं 'हित्वा' त्यक्त्वा 'प्रियः' सर्वेषां भवति । 'क्रोधं हित्वा न शोचति' । 'कामं' वासनां 'हित्वा अर्थवान् भवति' । 'लोभं हित्वा सुखी भवेत्' ॥२॥

2. Be dear (to all) by giving up pride. Avoid regret by giving up anger. Be rich by giving up desire, and be happy by giving up greed.

Forsake pride. Favour of God is the source of all prosperity. Man has nothing else besides it. Do not show pride to men either for wealth, fame and beauty, or for learning and piety, nor let the mind be proud. At the approach of pride take refuge in God in the fear that downfall is close at hand. The beneficent God crushes pride to make his over-bearing son humble. Men also look-down upon him.

If you are bent upon revenge intoxicated with anger, you are sure to be burnt with regret in the end. Therefore, be free from regret by abandoning anger.

The sense of want increases with the increase of desires. He is always poor, always miserable who, forgetting the real object of earning money, is engaged in it only for the sake of satisfying his thirst for riches. Therefore, he is truly rich who can control his desires, and he is truly happy who can overcome greed.

2. This verse, which is taken from the Mahabharata, Vanaparva, 312. 76., indicates the means of attaining true self-control. It says by curbing the desires a man becomes truly rich and happy. By giving up pride he becomes dear to all, and is free from all causes of regret by overcoming anger.

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क्रोधः सुदुर्ज्जयः शत्रुर्लोभो व्याधिरनन्तकः ।
सर्व्वभूतहितः साधुरसाधुर्निर्दयः स्मृतः ॥३॥

'क्रोधः' अतिकष्टेन जीयतेऽसाविति 'सुदुर्जयः' 'शत्रुः' । 'लोभः' 'अनन्तकः' 'व्याधिः' । 'सर्वभूतहितः साधुः असाधुः निर्दयः स्मृतः ॥३॥

3. Anger is an enemy difficult to conquer. Greed is a never-

ending disease. He is a saint who desires the good of all creations; and the cruel man has been called wicked.

There is no enemy so harmful as anger, and no malady so painful as greed. Anger and greed beget cruelty. Cruelty leads men away from goodness. Anger encourages giving pain to others. Greed leads to the sacrifice of all virtues at the alter of self-aggrandisement. Such, heinous crimes as theft and murder are perpetrated at the instigation of anger and greed. Therefore, abandon anger and greed and be kind to all.

3. This verse is taken from the Mahabharata, Vanaparva, 312. 92., and inculcates necessity of conquering anger and greed, the two vices, which are most difficult to overcome and are chief obstacles on the way of self-control.

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शान्तः शमपरः शश्वत्
परिक्लेशं न विन्दति ।
न च तप्यति दान्तात्मा
दृष्ट्वा परगतां श्रियम् ॥४॥

यो हि 'शान्तः' नियतेन्द्रियः 'शमपरः' संयतान्तःकरणः सः 'शश्वत्' वारंवारं 'परिक्लेशं' 'न विन्दति' न लभते । 'न च दान्तात्मा' वशीकृतात्मा 'परगतां' श्रियं सम्पत्तिं 'दृष्ट्वा' 'तप्यति' परितप्तो भवति ॥४॥

4. He, who has controlled the senses and the mind, is not pained again and again. A man of peaceful disposition is not afflicted at the prosperity of others.

Day by day educate yourself, discipline yourself and be devoted to religious practices. He who can control his senses and mind, has no occasion to suffer pain. Sufferings surround him on all sides, who cannot control himself. He suffers not only on account of his own miseries, but the prosperity of others also pains him.

4. This verse speakes of the attitude of self-control. A man who has acquired self-control enjoys abiding peace. It is taken from the Mahabharata, Vanaparva 258. 23,

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य ईर्षुः परवित्तेषु रूपे वीर्ये कुलान्वये ।
सुखसौभाग्यसत्कारे तस्य व्याधिरनन्तकः ॥५॥

'यः' 'ईर्षुः' मत्सरी 'परवित्तेषु' परधनेषु तथा 'रूपे वीर्ये' 'कुलान्वये' कुलसन्ततौ 'सुखसौभाग्यसत्कारे' सुखे सौभाग्ये सत्कारे च तस्य 'व्याधिः' 'अनन्तकः' अनन्तः ॥५॥

5. A man, who is envious at the wealth, beauty, heroism, family prestige, children, happiness, prosperity and good deeds of others, has no end of miseries.

There is no malady so ugly as envy. The man who is jealous of the welfare of others, has no peace of mind—no rest. Whoever in this world enjoys happiness by betterning his condition, unconsciously hurts the envious. All advanced persons appear to him as enemies. Therefore, overcome envy by increasing generosity with the help of pure love. Abandon all meanness knowing that your own welfare is associated with the welfare of all.

5. This verse condemns the ugly vice, envy. The envious man has no peace of mind, as he is pained at the prosperity of all. It is taken from the Mahabharata, Udyogaparva, 34. 43.

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मित्रद्रुक् दुष्टभावश्च नास्तिकोऽथानृजुः शठः ।
गुणवन्तश्च यो द्वेष्टि तमाहुः पुरुषाधमम् ॥६॥

'मित्रद्रुक्' मित्रं द्रुह्यतीति 'दुष्टभावः च' 'नास्तिकः' नास्ति जगतो मूलमात्मा परलोक इत्येवं वादी 'अथ' 'अनृजुः' असरलः 'शठः' 'गुणवन्तं च यः द्वेष्टि' 'तं' पण्डिताः 'पुरुषाधमं' 'आहुः' कथयन्ति ॥६॥

6. The wise call him lowest among men, who harms a friend, is of wicked character, is an atheist, is of a crooked nature, a deceiver and envious of the virtuous.

To be faithless to the friend, to serve one's evil purpose having got access to the open mind of the friend (in confidence), and to try to harm directly or indirectly are considered enmity to a friend. One should remain far away from the great sin of enmity to a friend.

Wicked disposition is the evil intention hidden in mind. Good actions never spring from wicked and evil disposition.

Never lose your reverence for God. The doubt and disbelief in Him are more harrible than sin itself. Irreverence and doubt in Him who is the leader in the path of salvation, being the dispenser of reward and punishment for right and wrong actions, should be considered as fatal diseases and humbly seek deliverance from them with the help of spiritual teachers and holy persons.

Always live sincerely. Sincerity in itself is an uncommon virtue. And most of the virtues are the constant companions of sincerity. They are well-preserved when sincerity is scrupulously maintained, and they perish when sincerity passes away.

The man, who behaves like a friend in one's presence, but is secretly engaged in harmful actions, is called a deceiver. Always do and desire the good of others having entirely discarded deceitfulness.

All virtues have their genesis in the perfect goodness of God. Hatred of virtues is tantamount to hatred of God. Respect those who, endowed with virtues, are doing good to the world. Do not hate men when they are useless.

6. This verse taken from the Mahabharata, Udyogaparva, 138 7 condemns a number of vices which seem to be allieded with insincerity.

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अनर्थमर्थतः पश्यन्नर्थं चैवाप्यनर्थतः ।
इन्द्रियैरजितैर्बालः सुदुःखं मन्यते सुखम् ॥७॥

'अनर्थं' अकार्यम् 'अर्थतः पश्यन्' 'अर्थं च एव अपि अनर्थतः' । 'इन्द्रियैः अजितैः' 'बालः' अल्पप्रज्ञः 'सुदुःखं मन्यते सुखं' ॥७॥

7. The man, who is without control of senses and like a child, considers bad actions as good and good actions as bad, looks upon great misery as happiness.

Just as children proceed to catch snakes with venomous poison, so a man of little wisdom with undisciplined senses looks upon adversity as prosperity. They do not see the future, they

are attached with their whole heart to that which is immediately pleasing to the appetites. Therefore, always look to the end with your senses controlled and understanding properly exercised. There is no finality in our life ; we are eternally united with God. Live in consideration of this eternal life.

7. This verse taken from the Mahabharata Udyogaparva, 33. 60., indicates the evils of want of self-control. The man without self-control is like a child who craves for that which is immediately pleasing to his senses without considering the future consequences.

Pious Life

CAAPTER XI.

[88]

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥१॥

'धृतिः' धैर्य्यम्। परेणापकारे कृतेऽपि तस्य प्रत्यपकारानाचरणं 'क्षमा' विकारहेतुविषयसन्निधानेऽप्यविक्रियत्वं मनसः 'दमः'। अन्यायेन परधनादेरग्रहणम् 'अस्तेयम्' 'शौचं' द्विविधं मृज्जलाभ्यां देहशोधनं ज्ञानतपोभ्यां अन्तःशोधनञ्च। 'इन्द्रियनिग्रहः' इन्द्रियसंयमः। शास्त्रादितत्त्वज्ञानं 'धीः' परमात्मज्ञानं 'विद्या'। यथार्थाभिधानं 'सत्यम्'। क्रोधहेतौ सत्यपि क्रोधानुत्पत्तिः 'अक्रोधः'। एतत् 'दशकं' दशविधं 'धर्मलक्षणम्' ॥१॥

1. Patience, forgiveness, control of mind, honesty, purity of body and mind, control of the senses, knowledge of scriptures, knowledge of God, truthfulness, and control of anger,—these are the ten characteristics of piety.

Have patience in prosperity and adversity. Forgive the man who sincerely asks forgiveness, though he be guilty of a thousand offences. So discipline the mind that it may not be perturbed though surrounded by many disturbing temptations. Do not take things belonging to others without the knowledge of the owner, or by the use of force and deceit. Be pure in every way washing off the offences of body, speech and mind. Discipline your senses, cultivate the understanding, practise wisdom. speak the truth and curb anger.

1. The eleventh chapter explains what is true piety. The opening verse enumerates ten virtues as the characteristics of piety. It has been taken from the Manusamhita, VI. 92.

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ह्रीमान् हि पापं प्रद्वेष्टि तस्य श्रीरभिवर्धते ।
ह्रीर्हता बाधते धर्मं धर्मो हन्ति हतःश्रियम् ॥२॥

'ह्रीमान्' लज्जावान् 'हि पापं प्रद्वेष्टि' 'तस्य' ह्रीमतः 'श्रीः अभिवर्धते'। 'ह्रीः हता' 'धर्मं' 'बाधते' पीडयति 'धर्मः' 'हतः' सन् 'श्रियं हन्ति' ॥२॥

2. A man, with (a proper sense of) shame, hates sin, He

increases in beauty; when sense of shame perishes, piety suffers, and with the loss of piety, beauty departs.

He is a man with a proper sense of shame who blushes even on hearing an obscene word from others. Such a man hates sin with his whole heart and naturally desires to keep away from it. His beauty increases. The path of hateful sins becomes easy for him, who has lost the sense of shame. He finds obstruction in the beneficent path of righteousness and loses beauty and purity falling into unrighteousness. Therefore, carefully preserve the sense of shame in speech, disposition and dress.

2. This verse is made up of two verses of the Mahabharata, namely the first half from the Udyogparva 71. 36, and the second half from the Udyogaparva, 71. 19. It indicates the importance of the sense of shame in keeping a person steady in the path of virtue and piety.

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अनसूयुः कृतज्ञश्च कल्याणानि च सेवते ।
सुखानि धर्ममर्थञ्च स्वर्गञ्च लभते नरः ॥३॥

गुणेऽपि दोषाविष्कारवान् असूयुः नअसूयुः 'अनसूयुः' 'कृतज्ञः' कृतोपकारस्मरणधर्म्मा 'च' 'कल्याणानि च' श्रेयस्कराणि च कर्म्माणि यः 'सेवते' करोति। सः 'नरः' 'सुखानि धर्मं अर्थं च स्वर्गं च लभते' ॥३॥

3. A man, who is grateful and without envy and performs beneficent actions, obtains happiness, spiritual and temporal advancement and heaven.

Do not deprecate the virtues of enemy and be heartily grateful to the benefactor. Be active in the performance of beneficent deeds. Otherwise, the heart is not purified and one does not grow in spirituality and attain God. Happiness of the mind, worldly prosperity, spiritual progress of the soul, and right place in eternity, —these are the fourfold objects desired by men.

3. The verse commends the virtue of gratefulness. It declares that a man who is without envy, is grateful and performs beneficent deeds, and obtains happiness here and hereafter. It is taken from Mahabharata, Vanaparva, 208. 41.

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सर्वो दण्डजितो लोको दुर्लभो हि शुचिर्नरः ।
दण्डस्य हि भयात् सर्वं जगद्भोगाय कल्पते ॥४॥

'सर्वः' लोकः' 'दण्डजितः' दण्डेन नियमितः सन् सद्वर्त्मनि वर्त्तते 'शुचिः' स्वभावविशुद्धः 'हि' 'नरः' दुर्लभः'। 'हि' अवधारणे 'दण्डस्य' एव' भयात् 'सर्वं' जगत्' 'भोगाय' भोगार्थं 'कल्पते' समर्थो भवति ॥४॥

4. All people are kept under discipline by fear of punishment. Men of pure character are rare. The world is maintained by fear of punishments.

Humanity will attain its highest perfection when all men will perform their duties, united together in love, with noble intentions, in obedience to the law of righteousness and for the glory of God and not for fear of punishment. That day is yet far off, still the unrighteous are more numerous than the righteous. Consequently, it is through the discipline of the kingly power that people can still obtain righteousness, worldly good, and happiness to some extent.

4. This verse taken from the Manusamhita VII. 12, speaks of the necessity of discipline and punishment by constituted authorities. It assumes the preponderance of the unrighteous and says that the society can be maintained by the just distribution of punishment and rewards by the proper authorities.

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अधर्मदण्डनं लोके यशोघ्नं कीर्त्तिनाशनं ।
अस्वर्ग्यञ्च परत्रापि तस्मात्तत् परिवर्जयेत् ॥५॥

यस्मात् लोके' 'अधर्मदण्डनं' 'यशोघ्न'' यशोहन्तृ 'कीर्त्तिनाशनं' च जीवितः ख्यातियशः मृतस्य ख्यातिः कीर्त्तिरित्येतयोः पृथङ्निर्देशः 'परत्र अपि' परलोकेऽपि 'अस्वर्ग्यं' च' स्वर्गप्रतिबन्धकञ्च 'तस्मात् तत्' 'परिवर्जयेत्' ॥५॥

5. Unjust punishment leads to loss of reputation and good name on this earth, and interferes with the attainment of heaven in the next world. Therefore one should avoid it.

Do not inflict unjust punishment. The object of weilding power

is the spread of righteous kingdom of the Beneficent God. Do not act contrary to it under the provocation of anger.

5. This verse deprecates unjust punishment While admitting the necessity of punishment under the present circumstances the authorities should on no account abuse their power by inflicting unjust punishment. This verse is taken from the Manusamhita VIII. 127.

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क्षमा वशीकृतिर्लोके क्षमा हि परमं धनम् ।
क्षमागुणोह्यशक्तानां शक्तानां भूषणं क्षमा ॥६॥

'लोके' भुवने 'क्षमा' 'वशीकृतिः' वशीकरणम् अवशं वशंकरोत्यनया । 'क्षमा हि परमं धनम्' । 'क्षमा हि' 'अशक्तानां' 'गुणः' 'शक्तानां भूषणं क्षमा' ॥६॥

6. Men are brought under control by forgiveness. Forgiveness is a supreme virtue. It may be considered as a grace for the weak, and it is (certainly) an ornament for the strong.

Always be forgiving. Give up all desire for vengeance. A true act of forgiveness is to adopt a patient attitude towards the wrong done by others in spite of ability to take revenge. Let me be wrong, but may I not wrong others,—such a spirit springs from the divine virtue of forgiveness.

6. This fine verse extols the virtue of forgiveness, but it falls far short of the gospel precept "Love your enemies, bless them that curse you."

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यथैवात्मा परस्तद्वत् द्रष्टव्यः शुभमिच्छता ।
सुखदुःखानि तुल्यानि यथात्मनि तथापरे ॥७॥

'शुभं इच्छता' जनेन 'यथा एव आत्मा' 'परः' 'तद्वत्' तथा 'द्रष्टव्यः' । तस्मात् आत्मनः परस्य च 'सुखदुःखानि' सुखानि दुःखानि च 'तुल्यानि' 'यथात्मनि तथा परे' ॥७॥

7. A man desirous of good should look upon others as on himself; for sorrow and happiness are equally felt by all.

Happiness and sorrow are the same for others as for one's own self. Therefore do not take away from others what you yourself desire; and do not thurst upon others what you wish to keep off

from yourself. As you wish to be loved by others, so make others happy by loving him.

As you are pained by the hatred of others, so do not pain others by hating them. Thus behave with others in all matters in the same measure as you wish to be measured. For happiness and sorrow are equally felt by others as by yourself. Such conduct is the means of attaining well-being.

7. This verse taken from the Daksha Samhita III. 20., inculcates the supreme virtue of looking upon others as on one's own self. It is rather a fainter echo of the teaching of the Bhagavadgita, "आत्मवत् सर्वभूतेषु यः पश्यति स पश्यति". It may be compared with the Biblical precepts "do unto others as you would be done by."

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मातृवत् परदारांश्च परद्रव्याणि लोष्टवत् ।
आत्मवत् सर्वभूतानि यः पश्यति स पश्यति ॥८॥

'परदारान्' परकलत्राणि 'मातृवत्' मातेव 'परद्रव्याणि' 'च' 'लोष्टवत्' मृत्पिण्ड-समानि । 'आत्मवत्' स्वोपमानि 'सर्वभूतानि' सर्वप्राणिनः 'यः पश्यति' 'सः एव पश्यति' याथातथ्येनेति यावत् ॥८॥

8. He sees rightly who looks upon the wife of another as mother, and on things of others as a piece of stone and on all creatures as his ownself.

Look upon the wife of another as your mother. Be as indifferent to the things of others as you are to a worthless lump of clay. And look upon all with as much love as you do to yourself.

8. This beautiful verse giving expression to a lofty ideal of conduct is taken from the Apastambha Samhita X 11 The second portion of the verse, inculcates the characteristic Hindu thought of looking on all as ones own self handed down from the time of the Upanishads.

Instructions

CHAPTER XII.

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अन्यान् परिवदन् साधुर्यथा हि परितप्यते ।
तथा परिवदन्नन्यांस्तुष्टो भवति दुर्जनः ॥१॥

'यथा हि' अन्यान्' 'परिवदन्' परिवादेन अधिक्षिपन् 'साधुः' 'परितप्यते' परितापान्वितो भवति । 'तथा परिवदन्' अन्यान् तुष्टः भवति 'दुर्जनः' ॥१॥

1. As a good man is pained if he has to blame another, so the wicked take delight in blaming others.

He is a good man, who reveres God and loves men. He never delights in blaming men, for all men are dear to him. He is pained at the sight of the faults of others, and tries to correct it in love. He loves men as men ; therefore, he is pleased at the virtues of others and pained at their faults. Both his sorrow and happiness are the outcome of his love. Consequently, he cannot publish the short-comings of others with delight. Parents, love their children as children, consequently, they are happy at the virtues, and sorry at the faults of their children. In this way learn to love men as men ; then you will not delight at the faults of others. His heart is mean who delights in noticing and publishing the faults of others. Always try to correct such meanness.

1. The twelfth chapter recounts a few other virtues of a good man. The first verse says that a good man is pained if he has to find fault with another and delights to notice the virtues of others. It is taken from the Mahabharata Adiparva, 74. 91

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विपत्स्वव्यथो दक्षो नित्यमुत्थानवान्नरः ।
अप्रमत्तो विनीतात्मा नित्यं भद्राणि पश्यति ॥२॥

यः 'विपत्सु' 'अव्यथः' व्यथारहितः 'दक्षः' कुशलः 'नित्यं' सदा 'उत्थानवान्' उद्योगी 'नरः' । 'अप्रमत्तः' प्रमादरहितः 'विनीतात्मा' विनीतस्वभावः सः 'नित्यं' 'भद्राणि' कुशलानि 'पश्यति' ॥२॥

2. He meets welfare always who is not disturbed at the

approach of danger, who is efficient, ever active, without delusion and humble.

A man without patience and perseverance is troubled at the time of danger. Therefore practise patience and perseverance, as soldiers learn from the beginning to stand unperturbed in perillous field of battle. Then whatever dangers come, they will not confound you. Daily grow in efficiency, by the development of the powers given by God.

Be always active casting off lethargy. Be engaged in attaining desired ends with singleness of purpose leaving off delusion and carelessness. Always remember that you cannot advance a single step without the favour of God. Body, mind, soul, strength and intelligence, all depend upon His mercy. Therefore, knowing Him to be the source of all, be humble, giving up pride and haughtiness.

2. This verse commends a few other virtues such as patience, perseverance and activity. It is taken from the Mahabharata, Sabhaparva 54. 8.

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बहवोऽविनयाद्भ्रष्टा राजानः सपरिच्छदाः ।
वनस्था अपि राज्यानि विनयात् प्रतिपेदिरे ॥३॥

'बहवः' 'राजानः' 'अविनयात्' अविनयवशात् 'सपरिच्छदाः' हस्त्यश्वरथपादातकोषादि परिच्छदयुक्ता अपि 'नष्टाः' प्राणैर्वियुक्ताः । किन्तु 'वनस्थाः' 'अपि' सहायभावहीना अपि बहवः 'विनयात्' 'राज्यानि' राष्ट्राणि 'प्रतिपेदिरे' प्राप्तवन्तः । तस्मात् सर्वैः विनयिना भाव्यमित्युपदेशरहस्यम् ॥३॥

3. Many kings have perished owing to their want of humility though possessed of horses and chariots, whereas, others dwelling in forests have obtained kingdoms by virtue of humility.

The humble obtain both temporal and spiritual progress. A man without humility is hated by all. If you are in prosperity its beauty will be enhanced and if adversity comes, you will be free from it, by virtue of humility. Therefore, be not proud for a moment of the virtues within and the prosperity outside, that have been vouchsafed by God.

3. This verse extols the virtue of humility. Powerful kings have

perished on account of insolence, whereas men of very poor circumstances have obtained kingdoms by virtue of humility. This verse is taken from the Manusamhita VII. 40.

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यत् कर्म्म कुर्व्वतोऽस्य स्यात्
परितोषोऽन्तरात्मनः ।
तत् प्रयत्नेन कुर्वीत
विपरीतन्तु वर्जयेत् ॥४॥

'यत् कर्म्म कुर्व्वतः' 'अस्य' कर्म्मानुष्ठातुः 'अन्तरात्मनः' चेतनस्य 'परितोषः' 'स्यात्'। 'तत्' कर्म्म 'प्रयत्नेन' यत्नातिशयेन 'कुर्व्वीत' कुर्य्यात्। 'विपरीतं तु' एतस्य 'वर्जयेत्' श्रेयोर्थी चेत् ॥४॥

4. Do the work very carefully which brings in self-contentment and avoid the reverse of it.

Discharge of duties leads to sure self-contentment,—the satisfaction of the inmost self. Self-contentment is an indication of the approbation of God. If there is contentment of the self all other sorrows are overcome. The self is not satisfied without the performance of righteous duties. There may be pleasure in the comforts of the world, but if there is impurity in the soul, heaps of worldly pleasures become useless. Therefore, secure the approbation of the self by the performance of righteous duties, and eschew that which mars self-approbation.

4. This verse is taken from the Manusamhita, IV. 161. It enjoins action which bring self-approbation, and the avoidance of the opposite of them.

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धर्म्मकार्य्यं यतन् शक्त्या
नो चेत् प्राप्नोति मानवः ।
प्राप्तो भवति तत्पुण्य-
मत्र मे नास्ति संशयः ॥५॥

अपिच च 'धर्म्मकार्य्यं' सम्पादयितुं 'शक्त्या' 'यतन्' प्रयत्नं कुर्व्वन् 'चेत्' यदि 'मानवः'

'नो' 'न प्राप्नोति'। तदा 'तत् पुण्यं' तस्य धर्म्मस्य फलं 'प्राप्तः भवति'। 'अत्र' 'मे' मम 'संशयः' 'न अस्ति' ॥५॥

5. I have not the slightest doubt that men attain merit by endeavouring to perform righteous duties to the best of their abilities even if they fail in the attempt.

Try your best to perform righteous duties. There is merit even if you are not successful after trying your best. God does not measure the amount of His endless work done by individual men. But it is His desire that every man should sincerely exercise the powers which He has given to him. This constitutes success.

5. This verse is taken the from the Mahabharata. Udyogaparva 92.6. It was originally said by Srikrishna to Vidura. It justly declares that true merit does not depend upon the extent of the outward result, but in the sincere endeavour to perform one's duty to the best of his abilities. It re-echoes the teaching of the Bhagavat Gita, कर्म्मण्येवाधिकारस्ते मा फलेषु कदाचन। 'Thy business is to do thy duty and never (to think of) the result."

Controlling the senses

CHAPTER XIII.

[101]

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।
संयमे यत्नमातिष्ठेत् विद्वान् यन्तेव वाजिनाम् ॥१॥

'इन्द्रियाणां' 'विषयेषु' 'अपहारिषु' अपहरणशीलेषु 'विचरतां' वर्त्तमानानां 'संयमे' 'विद्वान्' 'यत्नम्' 'आतिष्ठेत्' कुर्य्यात् 'यन्ता इव' सारथिरिव 'वाजिनां' रथनियुक्तानामश्वानाम् ॥१॥

1. As a charioteer restrains his horses, so the wise man should endeavour to restrain his senses addicted to deluding worldly pursuits.

Do not apply your mind, to such impure things, as coming in contact with the senses will awaken unholy thoughts. Be engaged in realising the end of life, by satisfying the senses in the enjoyment of pure things day after day.

1. The thirteenth chapter deals with the important subject of self-discipline. The opening verse which is taken from the Manu Samhita II.88, enjoins the necessity of restraining the senses which are in constant contact with deluding objects likely to lead the mind astray like the horses in a chariot unless controlled by a charioteer. Both the idea and the simile are to be found in the Upanishads and the Bhagavad Gita.

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इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥२॥

यस्मात् 'इन्द्रियाणाम्' अवशीकृतानां 'हि' 'चरतां' स्वच्छन्दं विषयेषु गच्छतां 'यत्' यदि 'मनः' 'अनुविधीयते' अनुकूलं भवति तदा 'तत्' 'मनः' अस्य पुरुषस्य 'प्रज्ञां' ज्ञानं 'हरति'। कथमिव 'अम्भसि' समुद्रादिजले प्रमत्तस्य कर्णधारस्य 'नावं' नौकां 'वायुः इव' ॥२॥

2. If the mind of a man follows the self-willed senses, then it destroys his understanding as a storm destroys a boat.

Do not permit the senses to wander at the instigation of the

passions that arise at any moment. But restrain the senses by controlling and disciplining the mind in obedience to the dictates of spiritual religion. If the mind is under control then impure matters, even when they cross the path of the senses, cannot dislodge a man from purity. When one has to practise religion living in this world, beset with temptations, calamities will arrive at every step unless the mind is kept under subjection. If the mind of a man is subservient to the senses, he is sunk in sin and delusion having lost consciousness.

2. This verse further amplifies the ideas of the previous verse and emphasises the dangers of undisciplined mind by another simile. If the mind is allowed to follow the senses and appetites, then the man perishes as a boat caught in the storm. The verse is taken from the Bhagavad Gita II. 67.

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न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्द्धते ॥३॥

किमिन्द्रियसंयमेन विषयोपभोगादेव लब्धकामो निवर्त्स्यतीति इत्याशङ्क्याह । 'जातु' कदाचिदपि 'कामानां' विषयाणाम् 'उपभोगेन' 'कामः' अभिलाषः 'न' 'शाम्यति' शमं नोपैति। किन्तु 'भूय एव' अधिकाधिकमेव 'अभिवर्द्धते' वृद्धिमेति। 'हविषा' घृतेन 'कृष्णवर्त्मा' अग्निः 'इव'। प्राप्तभोगस्यापि प्रतिदिनं तदधिकभोगवाञ्छा दर्शनात् ॥३॥

3. The desires are never satiated with the enjoyment of the desired things ; rather they grow like fire fed with clarified butter.

Never think that the senses will be restrained when they have been satisfied with the enjoyment of worldly things ; therefore there is a great necessity of carefully controlling the senses. The desire for enjoyment increases the more, the more you indulge in them, and the heart will become the more unruly. Therefore, never slacken the efforts of controlling the senses and disciplining the mind.

3. This beautiful verse gives expression to a known law of psychology that the desires grow the more the more they are indulged in. Men are likely to make a mistake that they will get rid of the desires by indulging in them. The advice contained in this verse is very true and necessary. This verse is to be seen in the Manu Samhita II. 94., as well as in the Mahabharata, Adiparva 75. 49 and 85. 12.

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इन्द्रियाणान्तु सर्वेषां यद्येकं क्षरतीन्द्रियम् ।
तेनास्य क्षरति प्रज्ञा दृतेः पात्रादिवोदकम् ॥४॥

एकेन्द्रियासंयमोऽपि महान् व्यतिकर इत्याह। 'सर्व्वेषाम्' 'इन्द्रियाणां तु' मध्ये 'यदि एकम्' 'इन्द्रियं' 'क्षरति' विषयप्रवणं भवति। 'तेन' द्वारभूतेन 'अस्य' विषयपरस्य मानवस्य 'प्रज्ञा' बुद्धिः 'क्षरति' इन्द्रियान्तरैर्नावतिष्ठते। अत्र दृष्टान्तः 'दृतेः पात्रात्' चर्म्मनिर्म्मितोदकभाजनात् 'उदकम्' 'इव'। यथैकदेशस्थितेन छिद्रेण सर्व्वस्थमेव स्रवति एवमेकेन्द्रियासंयमविवरेण समस्तमेव छिद्राच्छ्रयं ज्ञानामृतं क्षरतीति वाक्यम् ॥४॥

4. Out of the many senses if only one goes astray, by that alone man loses his reason; just as the entire water runs out of a leather bag through one small hole.

Unholy things, when they find access into the mind of a man whether by one or more senses, create unholy desires leading to his fall. Therefore, do not give opportunity to any of the senses to indulge in worldly pleasure just as it likes.

4. This verse taken from the Manu Samhita II. 99, warns by an apt simile against the danger of permitting the least flaw in one's character to continue. Just as one small hole is sufficient to drain out the entire water from a leather bag, so one uncontrolled sense is sufficient to bring ruin upon a man.

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न तथैतानि शक्यन्ते संनियन्तुमसेवया ।
विषयेषु प्रजुष्टानि यथा ज्ञानेन नित्यशः ॥५॥

इदानीमिन्द्रियसंयमोपायमाह। 'एतानि' इन्द्रियाणि विषयेषु 'प्रजुष्टानि' प्रसक्तानि 'असेवया' नितान्तविषयासेवनेन 'नित्यशः' सर्व्वदा 'संनियन्तुं' 'तथा' न 'शक्यन्ते' 'यथा' 'ज्ञानेन'। तस्मादुक्तोपायेन विवेकिभिरिन्द्रियमनसां संयमः कर्त्तव्य इति वाक्यार्थः ॥५॥

5. The senses addicted to worldly things cannot be so effectively kept under control by absolute renunciation as by their proper use under the guidance of reason.

If we give up altogether the enjoyment of worldly pleasures,

the senses are not (necessarily) brought under control. One has to attain success gradually by rejecting what is to be despised and adopting what is good after discriminating between them with the help of reason.

5. This verse prefers the Judicious direction of the senses to their suppression altogether. It declares that entire renunciation is not so effective in controlling the senses as their proper use under the guidance of reason. It is taken from the Manu Samhita II. 96.

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अविद्वांसमलं लोके विद्वांसमपि वा पुनः ।
प्रमदा ह्युत्पथं नेतुं कामक्रोधवशानुगम् ॥६॥

प्रमदयन्ति पुरुषान् इति 'प्रमदाः' स्त्रियस्ताः 'लोके' 'अविद्वांसं' 'पुनः' विद्वांसम् अपि वा' 'कामक्रोधवशानुगम्' कामक्रोधवशानुयायिनं पुरुषं 'उत्पथम्' उच्छृङ्खलतां 'नेतुं' प्रापयितुं 'अलं' समर्थाः ॥६॥

6. In this world, women can lead astray a man subject to lust and anger whether he be learned or illiterate.

A man cannot conquer the senses only if he be learned. A man, whether learned or illiterate, who follows the lead of lust, anger and other passions (easily) falls off from the path of righteousness. Therefore, carefully bring under control the inner enemies.

6. This verse justly says that mere learning is not a sufficient guarantee for a good character. It declares that a man who is a slave of the passions is easily led astray; but in doing so it casts an uncalled for fling at women. It is taken from the Manusamhita II. 214.

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वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा ।
सर्वान् संसाधयेदर्थानक्षिण्वन् योगतस्तनुम् ॥७॥

अतएव 'इन्द्रियग्रामं' बहिरिन्द्रियगणं 'वशे कृत्वा' 'तथा' 'मनः' 'च' 'संयम्य'

'सर्व्वान्' 'अर्थान्' पुरुषार्थान् संसाधयेत् 'तनुं' स्वदेहञ्च 'अक्षिण्वन्' अपीडयन् सन् ॥७॥

7. Attain the entire end of life by disciplining the mind and senses by such means as will not cripple the body.

Crippling the body by fasting etc., is not the right means of attaining the object of human life. For they disable men to perform good deeds owing to weakness as much as they are prevented from committing sins. Therefore, be engaged in realising the object of life by so controlling the mind and senses that they may not be eager for enjoying unholy things. The soul, which passes from world to world, shall continually advance in wisdom and righteousness by earning knowledge with the senses of knowledge like eyes and ears, and by working with the organs of action like hands and feet. Therefore, God has endowed man with the two-fold senses. But such is His mercy that He has made room for happiness by testing worldly pleasures along with them. But the man, who forgetting the main object of the senses is only bent upon enjoying the subsidiary pleasures, goes down.

7. This verse deprecates unnecessary mortifications of body and inculcates the control of mind and senses only. It is taken from the Manu Samhita II. 100.

Abstention

CHAPTER XIV.

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यदा न कुरुते पापं सर्व्वभूतेषु कर्हिचित् ।
कर्म्मणा मनसा वाचा ब्रह्म सम्पद्यते तदा ॥१॥

'यदा' यस्मिन्काले मनुष्यः 'कर्म्मणा मनसा वाचा' 'सर्व्वभूतेषु' 'कर्हिचित्' कदापि 'पापं' न कुरुते' 'तदा' 'ब्रह्म' 'सम्पद्यते' 'प्राप्नोति ॥१॥

1. A man attains God, when he does not commit any offence towards any creature by deeds, words, and thought.

Do not harm anybody. Do not entertain evil thoughts against anybody. Abandon such talks as will harm others. If you do evil deeds against others you are yourself sunk in the mire of sin. Therefore, show goodwill towards all being pure in body, mind and speech. That will enable you to attain the holy God by becoming pure.

1. The fourteenth chapter treats of the supreme necessity of avoiding evil deeds and living a righteous life. A number of very impressive verses have been collected together from different places emphasising the importance of a righteous life. The opening verse declares that the man can attain God only when he has given up evil deeds, words and thoughts. It is taken from the Mahabharata Adiparva, 76. 51., and in other places with slight variations.

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पुण्यं कुर्व्वन् पुण्यकीर्त्तिः पुण्यस्थानं स्म गच्छति ।
पुण्यं प्राणान् धारयति पुण्यं प्राणदमुच्यते ॥२॥

'पुण्यं कुर्व्वन्' 'पुण्यकीर्त्तिः' सन् सः 'पुण्यस्थानं' 'गच्छति' 'स्म'। यतः 'पुण्यं' प्राणान् धारयति' लोकानाम् अतः 'पुण्यं' प्राणदं' प्राणस्य दातृ 'उच्यते' ॥२॥

2. A man attains holy fame and goes to the holy world by righteous action. He lives the life of a holy being; the righteous man has been called the giver of life,

Just as food and drink sustains the physical life, so righteousness maintains the life of the spirit. Therefore, always take care to do such deeds as will lead to righteousness. As you will have to become sinless by giving up actions that have been forbidding, so you must earn righteousness by performing actions that have been enjoined. A righteous man gains pure fame in this life, and goes to a higher world in the next.

2. This beautiful verse is an impressive pæan of righteousness. A righteous man is blessed in this life and next life. This 1st half of this verse is taken from Mahabharata. Adiparva 157. 45., it is also to be found in Udyogaparva 34. 64.

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पापं चिन्तयते चैव ब्रवीति च करोति च ।
तस्याधर्म्मं प्रविष्टस्य गुणा नश्यन्ति साधव: ॥३॥

यो हि 'पापं च एव' 'चिन्तयते' सङ्कल्पयति 'ब्रवीति च करोति च' 'तस्य अधर्म्मं प्रविष्टस्य' 'साधव:' गुणा:' 'नश्यन्ति' ॥३॥

3. All the virtues of the man who indulges in sinful thonght, sinful talk, and sinful action having entered into a course of unrighteous lifs, perish.

The current of thought does not remain in vacuum but must be engaged in good subjects noble desires and feelings, and having been strengthened awaken the desire for performing good actions. But when a man is engaged in evil thoughts, then his wicked feelings are awakened encouraging him to indulge in sinful talk and action. Therefore, root out evil thoughts as soon as they make their appearance. When evil thoughts become strong men loosing patience proceed to sinful actions. Thus they gradually sink in sin. All the virtues of the man, who by continuous sinful actions is immersed in sin, vanish away. Always apply your thpughts to holy subjects, and refrain from evil deeds and evil talks entirely.

3. This verse, on the other hand, is a severe condemnation of unrighteousness. It says that all the virtues of a man who indulges in unrighteous actions, filthy talk and evil thoughts, perish in no time. The verse is taken from the Mahabharata Vanaparva, 209. 9.

[111]

ये पापानि न कुर्वन्ति मनोवाक्कर्म्मबुद्धिभि: ।
ते तपन्ति महात्मानो न शरीरस्य शोषणम् ॥४॥

'ये' महात्मन:' अक्षुद्रबुद्धय: 'मनोवाककर्म्मबुद्धिभि:' करणभूतै: 'पापानि न कुर्व्वन्ति' । 'ते' एव 'तपन्ति' तप: कुर्व्वन्ति, अपि तु ये 'शरीरस्य शोषणं साधयन्ति ते 'न' तपन्ति ॥४॥

4. They perform austerity who refrain from sinful actions by mind, speech, deeds and understanding, and not they who mortify the body.

Sinful desires, sinful intention, and words and deeds leading to sin, should be avoided. Care and endeavour to remain sinless in every way are (true) austerity. Mortification of body by fasting etc. does not constitute austerity.

4. This verse taken from the Mahabharata Vanaparva 199. 98. further emphasises the necessity of abstaining from sinful deeds, words and thoughts which is declared to be the true austerity and not the mere mortification of body.

[112]

प्राज्ञो धर्म्मेण रमते धर्म्मञ्चैवोपजीवति ।
धर्म्मात्मा भवति ह्येवं चित्तञ्चास्य प्रसीदति ॥५॥

'प्राज्ञ:' विवेकी 'धर्म्मेण' सह 'रमते' विहरति 'धर्म्मं' च एव उपजीवति' धर्म्मेणैव कृतेन जीवनोपायरूपेण प्राणान् धारयति नत्वधर्म्मेण 'एवं' 'हि' ईदृशेनैव प्रकारेण 'धर्म्मात्मा' धर्म्मस्वभाव: 'भवति'। चित्तं च' 'अस्य धर्म्मपरस्य 'प्रसीदति' प्रसन्नो भवति ॥५॥

5. The wise delight in righteousness and earn their livelihood by righteous means. Thus men become righteous and attain grace.

The wise having seen the ugliness of sin and beauty of holiness in the light of reason are engaged in the performance of righteousness, turning back from sin, and earn their livelihood in the path of righteousness.

He enjoys priceless self-contentment by giving up the transitory happiness derived from sinful actions which turn into sorrow at the end. Therefore, do not turn back in fear from the performance of righteous deeds even if it entails any immediate pain; nor engage in sinful actions for any immediate pleasure, which they may bring. On the other hand you should always think over the future consequences of sinful and righteous actions with the help of your understanding.

5. This verse reiterates the excellence of righteousness. A man obtains the grace of God and self-contentment by living a righteous life. It is taken from the Mahabharata Vanaparva 208. 46. and 308. 45.

[113]

यस्यात्मा विरतः पापात् कल्याणे च निवेशितः ।
तेन सर्व्वमिदं बुद्धं प्रकृतिर्व्विकृतिश्च या ॥६॥

तथाहि 'यस्य' 'आत्मा' 'पापात्' 'विरतः' निवृत्तः 'कल्याणे' शुभे 'च' 'निवेशितः' प्रवेशितः 'तेन' निवेशनेन 'सर्व्वं' विश्वम् 'इदं' 'बुद्धं' ज्ञातम्। तत्बोधनमाह 'या' 'विकृतिः' यथात्मरूपा या 'च' 'विकृतिः' विपरीता ॥६॥

6. The man, whose soul has turned away from sin and is engaged in righteous deeds, knows what is in conformity with and what is contrary to nature.

So long as the soul is engaged in sinful actions, it sees contrarily. Then sinful actions seem to be the means of attaining happiness. The sweet taste of righteousness appears bitter. The wicked who help in sinful actions become dear, and the company of the good becomes irksome. God appears as a shadow, and righteousness as nullity. The immediate pleasure becomes all in all, and the eternal life becomes indistinct. In such a perverse state, the soul reaches a deplorable condition failing to understand what is natural and what is unnatural. Therefore, turning away from sin apply yourself to well-doing; then your reason being refreshed will naturally show what is right and what is wrong.

6. This verse indicates the consequences of righteous living. A man, who having turned away from sin has adopted a righteous course of life,

easily distinguishes between right and wrong. His spiritual vision becomes clear and bright. It is taken from the Mahabharata, Udyopaparva 37. 49. 36. 49.

[114]

प्रज्ञाचक्षुर्नर इह दोषान्नैवानुरुध्यते ।
विरज्यते यथाकामं न च धर्म्मं विमुञ्चति ॥७॥

'प्रज्ञाचक्षुः' ज्ञाननेत्रः 'नरः' 'इह' लोके दोषान् न एव' 'अनुरुध्यते' दोषानुरक्तो न भवतीत्यर्थः। 'यथाकामं' तथा 'विरज्यते' वीतरागो भवति 'न च धर्म्मं' 'विमुञ्चति' त्यजति ॥७॥

7. The man, who has obtained the eye of reason, is no more entangled in sins in this world. He willingly abandons attachment, but never forsakes righteousness.

Hatred of unrighteousness and love of righteousness are the means of attaining good. He who has obtained the eye of knowledge, becomes attached to righteousness and inimical to unrighteousness, and having realised their true nature and consequences of righteousness and unrighteousness, voluntarily abandons attachment to and service of worldly things which are not sanctioned by righteousness, but never abandons love for and exercise of righteous deeds.

7. This verse further details the consequences of righteous living. The man whose spiritual vision has been opened is not again entangled in worldly things. It is taken from the Mahabharata, Vanparva 208 50.

[115]

वार्य्यमाणोऽपि पापेभ्यः
पापात्मा पापमिच्छति ।
चोद्यमानोऽपि पापेन
शुभात्मा शुभमिच्छति ॥८॥

यो व 'पापात्मा' पापाचरणशील: सः 'पापेभ्यः' 'वार्य्यमाणः' निषिध्यमानः 'अपि' बहुभिः 'पापम्' एव 'इच्छति' कर्त्तुमिति शेषः। यश्च 'शुभात्मा' धर्म्मानुष्ठानशीलः सः 'पापेन' 'चोद्यमानः' प्रेर्य्यमाणः 'अपि' 'लोकैः 'शुभम् इच्छति' ॥८॥

8. A wicked man, though forbidden, cherishes sinful desires.

A righteous man of good disposition even when encouraged in sinful actions, desires only what is good.

It is not easy to desist from sinful course of life when once accustomed, and once he has become habituated to righteous life he is not easily led to sinful actions. Therefore, the best way of advancing in the path of righteous life is the practice of righteous living day by day. Perform righteous deeds with perseverance even it entails some strain at the beginning; at the end it will become easy.

7. This verse speaks of the strength of habit. Once evil habits have been formed it is difficult to break them. On the other hand men of righteous habits are not easily led astray. Therefore, virtuous habits should be carefully formed. It has been taken from the Mahabharata, Udyogaparva 139. 8. and 138. 8

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धर्म्म एव हतो हन्ति धर्म्मो रक्षति रक्षितः ।
तस्माद्धर्म्मो न हन्तव्यो मा नो धर्म्मो हतो वधीत् ॥९॥

'धर्म्मः' 'हतः' अतिक्रान्तः सन् 'हन्ति' एव अतिक्रान्तारम् । 'धर्म्मः' 'रक्षितः' सन् 'रक्षति' । 'तस्मात् धर्म्मः' 'न हन्तव्यः' नातिक्रमणीयः सर्व्वैः । 'धर्म्म' 'हतः' सन् 'नः' अस्मान् 'मा वधीत्' न हन्त्वित्यर्थः ॥९॥

9. Righteousness destroys the man who destroys righteousness, and saves the man who saves righteousness. Therefore, do not destroy righteousness. May not righteousness be destroyed.

The man who disobeys righteousness comes to grief, and the man who acts according to righteousness, attains prosperity. God has instituted this law for our good. Therefore, proceed in His intended righteous path obeying the law of righteousness even at the risk of life in reverence to his beneficent purpose and inevitable righteous law. Do not disregard righteousness so that you may not perish.

9. This beautiful verse in impressive language declares the inexorable law of righteousness. The law of righteousness if disregarded will lead to inevitable destruction. But when loyally obeyed, will bring sure success. It is taken from the Manu Samhita 8. 15 This is also found in the Mahabharata Vanaparva 312. 128, with slight variation in the second line.

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एक एव सुहृद्धर्म्मो निधनेऽप्यनुयाति यः ।
शरीरेण समं नाशं सर्व्वमन्यद्धि गच्छति ॥१०॥

'एकः' केवलं 'धर्म्मः' 'एव' सुहृत्' मित्रं 'यः' 'निधने अपि' मरणे च सति 'अनुयाति' अभीष्टफलदानार्थमनुगच्छति । 'हि' प्रसिद्धौ 'अन्यत्' 'सर्व्वं' भार्य्यापुत्रधनादि 'शरीरेण समम्' शरीरेण सह नाशं 'गच्छति' अतः पुत्रादिस्नेहापेक्षया धर्म्मो न हन्तव्यः ॥१०॥

10. Righteousness is the one friend that follows us even in death; all else perish with body.

Do not be too much attached to things the connection with which will cease after death, and do not hesitate to give them up for the sake of righteousness. Nothing of this earth will accompany us, righteousness and sin alone will follow us. Righteousness, like a friend leads us to a higher life, and sin as an enemy burns us in the fire of misery. Therefore cling to righteousness all your life, and cherish it above all.

This verse also taken from the Manu Samhita declares the eternal value of righteousness. Righteousness is the one thing that does not perish with the body, but follows us even after death.

[118]

न धर्म्मोऽस्तीति मन्वाना: शुचीनवहसन्ति ये ।
अश्रद्दधाना धर्म्मस्य ते नश्यन्ति न संशयः ॥११॥

'न धर्म्मः अस्ति इति' 'मन्वानाः' मन्यमानाः 'शुचीन्' शुद्धान् धर्म्मिष्ठान् 'ये' 'अवहसन्ति' उपहसन्ति येऽपि 'धर्म्मस्य' 'अश्रद्दधानाः' अश्रद्धावन्तः 'ते नश्यन्ति न संशयः' ॥११॥

11. Those who mock at the good, and are irreverant towards righteousness saying there is no such thing as righteousness, shall surely perish.

Never think that there is no righteousness and do not mock at the pious. If ever doubt arises in righteousness be careful knowing yourself to have fallen from your normal condition and in immediate danger. There is no doubt, that there is a law of

righteousness in the spiritual world as there are physical laws in the material world. God is regulator of the spirit as He is the regulator of nature. There is no anarchy anywhere. The sinner shall surely be punished and the righteous rewarded.

11. This verse declares the reality of righteousness. Scoffers of religion who say that there is no righteousness are sure to perish. It is to be found in the Mahabharata Vanaparva, 206. 46.

[119]

सुखं ह्यवमत: शेते सुखञ्च प्रतिबुध्यते ।
सुखं चरति लोकेऽस्मिन् अवमन्ता विनश्यति ॥१२॥

'सुखं हि' यथा भवति तथा 'अवमत:' अवज्ञात: 'शेते' निद्राति। 'सुखं च' 'प्रतिबुध्यते' जागर्त्ति। 'सुखं चरति लोके अस्मिन्'। 'अवमन्ता' अवज्ञाता तु 'विनश्यति'। तस्मात् तन्नकार्य्यमित्यभिप्राय: ॥१२॥

12. The person insulted sleeps in happiness, awakes in happiness and lives in happiness, but he who insults perishes.

Do not insult anybody. The person insulted is not really hurt, but the insulter is guilty.

12. This verse declares the suicidal character of wrong doing. The person wronged does not lose anything, but it is the wrong doer who is a real sufferer. It has been taken from the Mahabharata, Santiparva 299. 26.

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पापं कुर्व्वन् पापकीर्त्तिः पापमेवाश्नुते फलम् ।
पुण्यं कुर्व्वन् पुण्यकीर्त्तिः पुण्यमत्यन्तमश्नुते ॥१३॥

'पापं कुर्व्वन्' 'पापकीर्त्तिः' सन् 'पापम् एव' 'फलम्' 'अश्नुते' भुङ्क्ते। 'पुण्यं कुर्व्वन्' 'पुण्यकीर्त्तिः' सन् 'अत्यन्त' 'पुण्यम्' 'अश्नुते' ॥१३॥

13. A man who commits sins gets evil reputation, and suffers evil consequences; but the consequences of righteous deeds are good reputation and beneficent fruits.

Men speak ill of the person who commits sins being dissatisfied with him and All-witnessing God also punishes him; whereas, people publish the fame of the person who acts righteously being delighted at his behaviour and God rewards him. Therefore, never believe that you will gain comfort and happiness in this world by committing sins, nor think that righteous living brings misery alone on this earth. God is friend of righteousness and enemy of unrighteousness, and He has created man naturally hostile to sin and friendly to righteouness. When a man commits sin God punishes him within and people punish him from outside. And when a man acts righteously God rewards him in his heart and people reward from outside. There may be occasional variations owing to the mistakes of human judgment, but in the dispensation of the just God, righteous actions shine with redoubled brightness after a while; and sinful deeds are trampled under feet with redoubled contempt. How long can mist conceal the sun? Therefore, shine in both the worlds by avoiding sinful actions and performing righteous deeds.

13. This verse taken from the Mahabharata, Udyogaparva 35. 71, reiterates the evil consequences of sinful actions and the beneficent fruits of righteous deeds.

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तस्मात्पापं न कुर्वीत पुरुष: शंसितव्रत: ।
पापं प्रज्ञां नाशयति क्रियमाणं पुन: पुन: ॥१४॥

'तस्मात्' 'पुरुष:' 'शंसितव्रत:' कृतप्रतिज्ञ: सन् 'पापं न कुर्वीत'। किञ्च 'पापं' 'पुन: पुन:' क्रियमाणं सत् 'प्रज्ञां' बुद्धिं 'नाशयति'। बुद्धिनाशात् स चैव प्रणश्यति पापवान्। अत एवोज्झित्वा पापसम्बन्धं धर्म्माचरणमेव श्रेयोऽर्थिभि: कार्य्यमित्यर्थ: ॥१४॥

14. Therefore, a man should not commit sins with a resolute purpose. Continuous sinful actions destroy understanding.

Give up sinful actions with a firm determination. It is difficult to conquer sin without firmness of determination. The enchanting power of sin suddenly deludes man, and slackens the firm resort of avoiding sin and forcibly drags his mind. The fire of sin when kindled in heart burns up reason and conscience. Therefore, stand firm with God in heart, without it the resolve to give up sin shall not be fulfilled.

14. The chapter closes with a final exaultation to avoid sinful actions with a firm determination. It is taken from the Mahabharata Udyogaparva 34. 62.

Righteous Living

CHAPTER XV.

[122]

निषेवते प्रशस्तानि निन्दितानि न सेवते ।
अनास्तिकः श्रद्दधानः एतत् पण्डितलक्षणम् ॥१॥

यो हि 'प्रशस्तानि' स्तुतियोग्यानि शुभानि कर्माणि 'निषेवते' करोति 'निन्दितानि' पुनः 'न सेवते' योऽपि 'अनास्तिकः' नास्तिक्यरहितः 'श्रद्दधानः' श्रद्धावान् तस्य एतत् 'पण्डितलक्षणम् ॥१॥

1. He, who performs commendable deeds and avoids blamable ones, is reverent and a believer, has attained wisdom.

The wise, by earning such knowledge as will broaden the heart and create love for good action and hatred for evil, regard for religion and reverence for God.

1. The fifteenth chapter further commends righteous living specifying in detail certain forms of righteous and unrighteous actions. The first verse says true wisdom consists in righteous living. It is taken from the Mahabharata, Udyogaparva 33. 23.

[123]

एको धर्मः परं श्रेयः क्षमैका शान्तिरुत्तमा ।
विद्यैका परमा तृप्तिरहिंसैका सुखावहा ॥२॥

'एकः धर्मः' एव 'परं' श्रेयः' कल्याणसाधनं तथा 'एका' 'क्षमा' 'उत्तमा' 'शान्तिः' 'एका विद्या' 'परमा तृप्तिः' उत्तमतृप्तिहेतुः। 'एका' 'अहिंसा' 'सुखावहा' सुखमावहति ॥२॥

2. Righteusnsss is the one beneficent path, forgiveness is the one supreme peace, learning is the highest joy and cessation from hatred is the one (sure) means of happiness.

There is no second means to well-being besides righteousness. Therefore, take resort in righteousness. Obtain peace by the practice of patience and forgiveness. Enjoy contentment in the devotion to learning. Be happy by abandoning hatred for all.

2. This verse, specifies certain virtues such as forgiveness, cessation from hatred, and learning. It is taken from the Mahabharata, Udyogaparva 32. 56.

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शुभाशुभफलं कर्म मनोवाग्देहसम्भवम् ।
कर्मजा गतयो नृणामुत्तमाधममध्यमाः ॥३॥

'शुभाशुभफलं' सुखदुःखफलकं 'मनोवाग्देहसम्भवम्' मनोवाग्देहसम्भूतिं 'कर्म'। तथाहि 'नृणां' मनुष्याणाम् 'उत्तमाधममध्यमाः' 'गतयः' 'कर्मजाः' कर्मजन्या एव भवन्ति ॥३॥

3. Good or bad results spring from the three kinds of actions performed with mind, speech and body. Men attain the three-fold status of good, bad, and middle, owing to their (varying) actions.

Good and evil consequences arise out of mental operations like thought and utterances of words and actions performed with the body. Whatever actions men do, either by mind, word or body, not an iota of it is lost. Not a thought, not a word, not an action goes in vain. Some good or evil born out of all these enters into the soul. The soul attains, superior, inferior, or middle status according to this. In the measure in which, you will perform righteous actions through body, mind and speech, your soul will be purified, and impurity will accumulate according to the measure of sinful actions. Therefore, be (ever) engaged in good deeds with body, mind and speech.

3. This verse says men become good or bad according to their conduct. Good or bad actions, speech or thought, affect the soul inevitably. It is taken from the Manu Samhita XII. 3.

[125]

परद्रव्येष्वभिध्यानं मनसाऽनिष्टचिन्तनम् ।
वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् ॥४॥

'परद्रव्येषु अभिध्यानं' कथं परधनमन्यायेन गृह्णामीत्येवं सङ्कल्पनम्। 'मनसा अनिष्टचिन्तनं' लोकानां 'वितथाभिनिवेशः च' नास्तिजगतीमूलमात्मा एवमसञ्जननं 'च' समुच्चयार्थः। एतदुक्तं 'त्रिविधं' त्रिप्रकारं अशुभफलं 'मानसं' मनोभवं कर्म ॥४॥

4. The three mental evil actions are thought of misappropriating other's possessions, thought of hurting others and disbelief in God and the next life.

A man commits sin in mind who plans stealing others property, or hurting others and thinks that there is no God, no next life, no righteousness. Thought and resolve of sin in mind is mental evil action ; for though not translated into action it pollutes the mind. He punishes sin and sees the inmost attitude as much as the outward actions.

4. This verse specifies the various forms of mental evil actions. It is taken from the Manu Samhita XII. 5.

[126]

पारुष्यमनृतञ्चैव पैशुन्यञ्चापि सर्व्वशः ।
असम्बन्धप्रलापश्च वाङ्मयं स्याच्चतुर्व्विधम् ॥५॥

'पारुष्यम्' अप्रियाभिधानम् 'अनृतम्' असत्यभाषणं 'च एव' 'पैशुन्यं च अपि' परोक्षे परदूषणकथनञ्चापि । 'असम्बन्धप्रलापः च' निष्प्रयोजनवाक्यविन्यासश्च । 'सर्व्वशः' एतदेतत् सर्व्वं 'चतुर्व्विधं' 'वाङ्मयं' वाचिकम् अशुभफलं कर्म्म 'स्यात्' ॥५॥

5. Cruel words, falsehood, speaking evil of others in their absence, and random incoherent talk, these are the four forms of evil actions through speech.

Manifold evils spring from offences through speech, as through mind, and these evils spread over to the soul.

5. This verse taken from the same context, namely, the Manu Samhita XII. 6. continuing the enumeration of various forms of evil, specifies the offences through speech.

[127]

अदत्तानामुपादानं हिंसा चैवाविधानतः ।
परदारोपसेवा च शारीरं त्रिविधं स्मृतम् ॥६॥

'अदत्तानाम् उपादानम्' अन्यायेन परस्वग्रहणं 'हिंसा च एव' 'अविधानतः' अविधिना । 'परदारोपसेवा च' परपत्नीगमनञ्च इत्येवं 'त्रिविधं' 'शारीरं' शरीरभवम् अशुभफलं कर्म्म 'स्मृतं' भूतम् ॥६॥

6. Appropriation of others property without permission, illegal hurting, and enjoyment of others wife are the three forms of bodily evil deeds.

Bodily offences are productive of greatest evil. Mental offences give pain only to the offender, but bodily offences cause serious harm to others as well.

6. This verse enumerates the offences through body, which are said to be three in number. It is the continuation from the same chapter of the Manu Samhita viz. 12. 7.

[128]

त्रिदण्डमेतन्निक्षिप्य सर्व्वभूतेषु मानवः ।
कामक्रोधौ तु संयम्य ततः सिद्धिं नियच्छति ॥७॥

'एतत्' 'त्रिदण्डं' पूर्व्वोक्तानामेतेषां शरीरवाङ्मनसां दमनत्रयं 'मानवः' 'सर्व्वभूतेषु' 'निक्षिप्य' कृत्वा आत्मनः 'कामक्रोधौ तु संयम्य' । 'ततः' तदनन्तरं 'सिद्धिं' मोक्ष-प्राप्तिलक्षणां 'नियच्छति' लभते ॥७॥

7. Men attain the end of life by controlling, mind, speech, and body and restraing lust and anger for the good of all creatures.

Control the mind lest offences spring from it. Carefully root out the thoughts, imaginations and desires which pollute the mind, the momemt they are born with the help of contemplation of God, companionship of holy persons and such other means. Restrain speech so that offences by words do not arise and do not allow hands and feet etc. to follow the evil tendencies of the mind.

7. This verse declares the supreme merit of controlling mind, speech and body. It is said to lead to the highest fusion of human existence. It is taken from the Manu Samhita XII. 11.

[129]

कृत्वा पापं हि सन्तप्य
तस्मात् पापात् प्रमुच्यते ।
नैव कुर्य्यां पुनरिति
निवृत्त्या पूयते तु सः ॥८॥

पापस्य प्रायश्चित्तमाह । 'पापं हि' 'कृत्वा' अज्ञानमोहात् '[illegible]' पश्चात् 'सन्तप्य' तत्करणेन चेतसा सन्तापं कृत्वा 'तस्मात् पापात् प्रमुच्यते' । 'न एवं' 'पुनः' अहं 'कुर्य्यां' करिष्यामि । 'इति निवृत्त्या' 'तु' 'सः' 'पूयते' पूतो भवति ॥८॥

8. A man is liberated from the sin which he has committed

by repentance, and is purified when he turns away from it with the resolve never to do it again.

Merciful God has attached suffering to sin so that men may not perish by gradually sinking in sin. Just as physical pain ensues as soon as there is some disease in the body, so as soon as sin overtakes the soul its joy and peace depart, and it turn asunder by remorse and disquiet. Such is the punishment for sinful actions. Men repent on receiving such internal punishment, and become eager to walk in the path of righteousness having turned away from sin. God punishes the sinner so as to awaken the consciousness, by which he can realise his deranged condition. As soon as the consciousness (of sin) is awakened by punishment, repentance arises; God forgives past sin on the awakening of repentance, as thereby the object of punishment is fulfilled. If a man betakes himself to righteous path without committing further sins, peace and purity are poured again in his soul. Repentance and resort to righteous path after turning away from sin, are the two elements of penance. Repentance arises according to divine law, the other element is to be carefully instituted by the man himself. Always examine yourself carefully, and turn away from sin Make amends for the mischief done by sin, with righteous actions.

8. The last verse of the chapter indicates the means of liberation from sin. It declares that by repentance a man is liberated from sin and peace and purity are restored to his soul with the resolve not to commit sin again. This verse is taken from the Manu Samhita 11. 231.

The Last Resort

CHAPTER XVI.

[130]

अधार्म्मिको नरो यो हि
यस्य चाप्यनृतं धनम् ।
हिंसारतश्च यो नित्यं
नेहासौ सुखमेधते ॥१॥

'यः हि' 'नरः' 'अधार्म्मिकः' अधर्म्मेण व्यवहरतीति 'यस्य च अपि' 'अनृतं' मिथ्याभिधानं 'धनं' धनोपायः। 'यः' 'च' नित्यं 'हिंसारतः' परेषाम्। 'न' 'असौ' 'इह' लोके सुखम् 'एधते' सुखं यथा भवति तथा वर्द्धते। तस्मादेतन्न कर्त्तव्यमिति निन्दया निषेधः कल्प्यते ॥१॥

1. The man who is unrighteous, who resorts to falsehood for earning money and is always engaged in hurting others never prospers in this world.

Never desire to gain worldly comfort and happiness by unrighteous means. None can be happy even in this world by unrighteous means This world is also the kingdom of God. The sceptre of His justice waves over this world.

1. The concluding chapter reiterates the supreme duty of living a righteous life in a few impressive verses. The opening three verses point out the evil consequences of unrighteous life. The first verse says that the wicked do not prosper even in this world. It has been taken from the Manu Samhita IV. 170.

[131]

न सीदन्नपि धर्म्मेण मनोऽधर्म्मे निवेशयेत् ।
अधार्म्मिकाणां पापानामाशु पश्यन् विपर्य्ययम् ॥२॥

'धर्म्मेण' 'सीदन् अपि' अवसन्नोऽपि सन् 'मनः' कदापि 'अधर्म्मे' न 'निवेशयेत्' संयोजयेत्। 'अधार्म्मिकाणां' 'पापानां' पापिनाम् 'आशु' शीघ्रं 'विपर्य्ययं' 'पश्यन्' ॥२॥

2. In consideration of immediate reverse of unrighteous sinners, never think of unrighteusness, even if you suffer much in the path of righteousness.

Do not resort to unrighteousness with the thought that righteousnessis is of no avail, when you see that you suffer in the path of righteousness your body, and mind decline, while the sinner is rapidly growing in comfort and happiness. Sweet fruits are hidden in the poor and miserable circumstances of the righteous, while the fatal fire lurks in the puffed up prosperity of the wicked. In the proper time the righteous will bathe in the (refreshing) water of joy and the wicked shall cry in despair. Therefore stand firm in righteousness even at the risk of your life, and never move down a step in the path of unrighteousness.

2. This verse admits that there may occasionally be immediate gain by unrighteous means but it is only short-lived. Therefore, one should not resort to unrighteous means thinking that righteousness, is of no avail. It is taken from the Manu Samhita. IV. 171.

[132]

अधर्म्मेणैधते तावत् ततो भद्राणि पश्यति ।
ततः सपत्नान् जयति समूलस्तु विनश्यति ॥३॥

तदेव वाक्यान्तरेण दृढयति । 'अधर्म्मेण' परद्रोहादिना 'तावत्' आपाततो धान्य-धनादिना 'एधते' वर्द्धते 'ततः' तेनैव 'भद्राणि' बहुद्रव्यगवाश्वादीनि 'पश्यति' लभते 'ततः' तदनन्तरं 'सपत्नान्' शत्रून् 'जयति' । पश्चात् कियता कालेनाधर्म्मपरिपाकवशात् 'समूलः तु' मूलेन सह धनादिसहितः 'विनश्यति' ॥३॥

3. Unrighteousness may bring immediate advancement, prospeperity, and triumph over enemies, but in the end it perishes to the root.

The sinner shall have to reap the consequences of his sin some day or other. The fall of the sinner will be proportionate to his advancement. The shock of the fall is equal to the height of the prosperity. Just as when the air in a certain place goes up being heated by the rays of the sun, the surrounding atmosphere moves on to fill up the vacant place, so the righteous kingdom of God is ordered in such a way that if anybody creates a disturbance at one place, the surrounding forces are set in motion and proceed to remedy it. Consequently, the sinner cannot prosper for ever by his sinful conduct. However, he may prosper for the

moment, in time he will perish to the root, and his prosperity will bite him as a terrible serpent. Therefore, never resort to evil ways for worldly happiness. Obey the laws instituted by God in full confidence in his perfect justice.

5 This verse amplifies the idea of the previous one. It emphatically declares the ultimate downfall of the sinner. It is taken from the Manu Samhita IV. 174.

[133]

धर्म्मं शनैः सञ्चिनुयात् वल्मीकमिव पुत्तिकाः ।
परलोकसहायार्थं सर्व्वभूतान्यपीडयन् ॥४॥

'धर्म्मं' 'शनैः' अल्पेनाल्पेन 'सञ्चिनुयात्' सञ्चितं कुर्य्यात् । तत्र दृष्टान्तः 'पुत्तिकाः' पिपीलिकाप्रभेदाः 'वल्मीकम् इव' महान्तं मृत्कूटमिव । किमर्थं 'परलोकसहायार्थं' परलोके सहायनिमित्तम् । कीदृशेनोपायेन 'सर्व्वभूतानि अपीडयन्' सर्व्वप्राणिनां पीडां परिहरन् ॥४॥

4. Earn righteousness silently and steadily for help in the next world, without hurting any creatures, as the coral insect builds up the coral island.

Earn righteouesness after the example of coral insects. Though tiny creatures how they build up wounderful islands in course of time! Similarly accumulate the treasures for the next world by earning merit performing righteous actions little by little.

4. This verse indicates the process of spiritual progress by gradual stages, with a beautiful illustration namely that of the coral insects. As coral insects though very tiny creatures build up huge islands by incessant perseverance, so spiritual life should be built up gradually by steady and silent efforts. This verse has been taken from the Manu Samhita IV. 238.

[134]

नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।
न पुत्रदारं न ज्ञातिर्धर्म्मस्तिष्ठति केवलः ॥५॥

'हि' यस्मात् 'अमुत्र' परलोके 'सहायार्थं' साहाय्यकार्य्यसिद्ध्यर्थं 'पिता माता च' तौ 'न' 'तिष्ठतः' । तथा 'पुत्रदारं' पुत्राश्च दाराश्च तत् न तिष्ठति 'न ज्ञातिः' । 'धर्म्मः' तु 'केवलः' एकः 'तिष्ठति' । अतस्तत्सञ्चयने महान् यत्नः कर्त्तव्यः ॥५॥

5. Father, mother, wife, children, friends and relatives are

of no avail for help in the other world; righteousness alone counts.

When death will part the soul from the body no friend of this earth shall be able to help in any way. Righteousness alone will then show the way to peace and consolation. Therefore, look upon righteousness as a better friend than father, mother etc.

5. This verse points out that all earthly friends cannot help us in any way after death. Righteousness is the only thing that can help us beyond death. It has been taken from the Manu Samhita IV. 239.

[135]

एकः प्रजायते जन्तुरेक एव प्रलीयते ।
एकोऽनुभुङ्क्ते सुकृतमेक एव तु दुष्कृतम् ॥६॥

अपि च 'जन्तुः' 'प्राणी 'एकः' एव 'प्रजायते' उत्पद्यते न बान्धवैः सह। 'एकः एव' च 'प्रलीयते' म्रियते। तथा 'एकः' सुकृतं' पुण्यफलम् 'अनुभुङ्क्ते'। 'दुष्कृतं' दुरितफलञ्च 'एक एव तु' भुङ्क्ते। न केनापि सह। तस्मात् धर्मशीलेन तु केनापि हेतुना धर्मो न त्यक्तव्यः ॥६॥

6. Man is born alone, alone he dies, alone he enjoys the fruits of his righteous deeds and alone he suffers the consequences of his evil deeds.

Do not forsake (the path of) righteousness at the request of any one. Never act unrighteously for any consideration. If you have to leave every thing for righteousness, rather do it. Because no one can save you from or share the pangs of hell, which will ensure if you forsake righteousness. Men have to bear the consequences of right and wrong doing alone and unaided.

6. This verse in impressive language expresses the loneliness of a man in all his vital experiences. Man is born alone, dies alone, and reaps the fruits of his action right and wrong alone. This is true no doubt, but it is only a half truth. It is equally true that man is never alone in his experiences. He shares the consequences of his actions with the universe, as he is also born heir to all. The Indian sages rather overlooked this aspect of human life. This verse has been taken from the Manu Samhita IV. 240.

[136]

मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।
विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥७॥

अतश्च 'मृतं' मनःप्राणादिरहितं 'शरीरं' 'काष्ठलोष्टसमं' काष्ठलोष्टवत् 'क्षितौ' भूमौ 'उत्सृज्य' त्यक्त्वा विमुखाः पराङ्मुखाः सन्तः 'बान्धवाः' 'यान्ति' गृहान् प्रतिगच्छन्ति। 'धर्मः' 'तु' 'तं' 'अनु' सह गच्छति ॥७॥

7. Friends turn away from a dead body leaving it on the ground like a log or piece of stone; but righteousness follows him.

There is no friend like righteousness. All earthly friends return from the place of cremation after death leaving the dead body there, and the soul arriving alone in the other world attains good place according to the accumulated merit. Do not forsake such a friend.

7. This verse vividly delineates the loneliness of human soul after death. Friends cast away the dead body and cannot accompany the spirit; righteousness alone follows him. It has been taken from the Manu Samhita IV. 241.

[137]

तस्माद्धर्मं सहायार्थं नित्यं सञ्चिनुयात् शनैः ।
धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥८॥

'तस्मात्' आत्मनः 'सहायार्थं' 'धर्मं' नित्यं' 'शनैः' 'संचिनुयात्'। 'हि' अवधारणे। 'धर्मेण' एव 'सहायेन' 'दुस्तरं' 'तमः' अज्ञानं 'तरति' अतिक्रामति। अतिक्रम्य च तदभयममृतमशोकमनाद्यनन्तं नित्यशुद्धबुद्धमुक्तस्वरूपं परमानन्दं ब्रह्म प्राप्नोतीत्यर्थः ॥८॥

8. Therefore, always earn righteousness gradually for your own help. Man overcomes the great darkness of the world with the help of righteousness.

Who can be happy on this earth without righteousness? And in the next world where will he find consolation excepting righteousness?

How can a man attain manhood except by righteousness, and how can the divinity of the gods be preserved except by it? Righteousness is the strength of the pious. Righteousness is the manhood of men and the ornament of women. Righteousness is the means of attaining happiness, the mine of self-contentment,

and the source of divine bliss. Man comes near God, the supreme bliss, of pure, free and enlightened nature, having crossed the dangerous darkness with the help of righteousness alone.

8. The concluding verse, in impressing language, enjoins pursuit of righteousness with the help of which alone, men can cross the darkness of the world. It is a fitting close to the chapter as well as to the whole book. The verse is taken from the Manu Samhita IV. 242.

[138]

एष आदेश एष उपदेश एतदनुशासनम् ।
एवमुपासितव्यमेवमुपासितव्यम् ॥८॥

'एष:' आदेश:' कर्त्तव्याविधि: 'एष: उपदेश:' शिक्षादानं 'एतत्' अनुशासनं प्रमाणवचनम् । 'एवं' यथोक्तम् 'उपासितव्यम्' । एवम्' 'उपासितव्यं' पुनर्व्वचनं समाप्त्यर्थम् ॥९॥

9. This is the injunction, this is the teaching, this is the precept. He should be worshipped in this manner.

Love God with your (whole) heart and perform actions dear unto Him living in this world. This is His worship. This is the means of attaining the object of human life. Temporal and eternal good shall be attained by it. Such is the injunction, teaching and evidence of Brahmoism. There is no other way for man than to love Him, and doing what is dear unto Him.

9. The closing remarks have been taken from the Taittiriya Upanishad, 1. 11. They point out that true worship consists in living a righteous life and performing actions dear unto God. Thus knowledge and action are to be united in a complete ideal of life.

ॐ ऋतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतु तद्वक्तारमवत्ववतु मामवतुवक्तारमवतु वक्तारम् ।

I shall tell what is right, I shall tell the truth. May truth protect me, may truth protect the speaker, may truth protect me, may truth protect the speaker, may truth protect the speaker.

The closing benediction is also from the Taittiriya Upanishad 1. 1. It is a resolve to take refuge in the truth and the right and the prayer for protection to truth and right.

ॐ शान्तिः शान्तिः शान्तिः ॐ

Om, peace peace peace.

APPENDIX

Brahmo Dharma

CREED

1. In the beginning was the one God, none else, and naught but He, the Creator of all things.

2. He is the True, the Good, the Infinite. He is the Eternal Lord of the universe, the All-knowing, All pervading, All-protecting, the Almighty. He is the Formless, Changeless, Self-contained and Perfect. He is the One and Absolute, there is none like unto Him.

3. In His worship lies our good, in this world and in the next.

4. To love Him and to do His will,—this is His true worship.

INITIATION

I accept this creed as my own, and embrace the Brahmo faith.

1. Loving Him and doing His will, I shall worship the One, Absolute Parabrahma, the Creator, Preserver and Destroyer, who is the Giver of all good in this world and the next, who is All-knowing, All-pervading, Formless and Beneficent.

2. I shall not adore any created thing, thinking it to be Parabrahma.

3. Unless prevented by sickness or trouble, I shall daily, in loving reverence, hold communion of spirit with Parabrahma.

4. I shall endeavour to perform good deeds.

5. I shall endeavour to abstain from sinful deeds.

6. If I should ever, through delusion, be led into sin, I shall desist therefrom with sincere repentance.

7. I shall give something, out of my income, every year to the Brahmo Samaj, to promote the Brahmo faith.

O God, grant me strength to live in accordance with the sacred principles of this religion.

God, the One alone, the Absolute.
Ekamevadvitiyam

ब्रह्मोपासना

अर्च्चना

ॐ पिता नोऽसि, पिता नो बोधि,
नमस्तेऽस्तु, मा मा हिंसीः ।
विश्वानिदेवसवितर्दुरितानिपरासुव,
यद्भद्रं तन्न आसुव ।
नमः शम्भवाय च मयोभवाय च,
नमः शङ्कराय च मयस्कराय च,
नमः शिवाय च शिवतराय च ।

The Service

PRAYER

Thou art our Father ; as a father, teach us true wisdom ; we bend low in reverence before Thee; save us from delusion and sin ; forsake us not, destroy us not.

O God our Father, forgive us,our trespasses and send us that which is for our good.

Thou art the cause and source of all goodness and happiness. Thou art goodness itself, and more than good. We bow down to Thee.

प्रणामः

ॐ यो देवोऽग्नौ योऽप्सु
यो विश्वं भुवनमाविवेश,
य ओषधिषु यो वनस्पतिषु,
तस्मै देवाय नमो नमः ।

SALUTATION

We bow down in reverence, again and yet again, to the deity who dwells in fire, in water, who is immanent in the universe, who is in plants as well as in the trees.

समाधानम्

ॐ सत्यं ज्ञानमनन्तं ब्रह्म
आनन्दरूपममृतंयद्विभाति
शान्तं शिवमद्वैतम्

COMMUNION

He who is our Creator, Protector and Giver of all happiness, the Life of all life and the Fount of all good, from Whose grace we derive our body and mind, our intellect and strength, our wisdom and piety, the constant Protector of our body and mind from manifold disasters, He is the True, All-wise and Infinite Parabrahma, revealing Himself in bliss and immortality. He is the Peace, the Righteousness,the One above all.

With mind intent and full of love, I now hold communion of soul with this supreme Spirit of good.

ॐ स पर्य्यगाच्छुक्रमकायमव्रण-
मस्नाविरव्शुद्धमपापविद्धम्,
कविर्मनीषी परिभूः स्वयम्भू

र्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ।।
एतस्माज्जायते प्राणो मनः सर्व्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ।।
भयादस्याग्निस्तपति, भयात्तपति सूर्य्यः ।
भयादिन्द्रश्च वायुश्च, मृत्युर्धावति पञ्चमः ।।

He is all-pervading, stainless, formless, without infirmity or blemish, pure and sinless, free from all fleshly taints. He is the all-seeing Ruler of the mind. Highest of all is He and Self-revealed. He bestows on His creatures all things at all times according to their needs. He has given us our life, our mind and all our senses.He has created the sky, air, light, water and the all receiving earth.

Through fear of Him the fire burns, the sun gives out its rays, the clouds pour forth rain, the winds blow, and death wanders through the world.

ध्यानम्

ॐ भूर्भुवः स्वः । तत्सवितुर्वरेण्यं ।
भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ।

MEDITATION

Let me meditate on the benign wisdom and might of that Supreme Being, who reveals all worlds, who pervades all things, who is the highest good, the Creator of the universe, who sends us all our powers of thought.

स्तोत्रम्

ॐ नमस्ते सते ते जगत्कारणाय
नमस्ते चिते सर्व्वलोकाश्रयाय ।
नमोऽद्वैततत्त्वाय मुक्तिप्रदाय
नमो ब्रह्मणे व्यापिने शाश्वताय ।।
त्वमेकं शरण्यं त्वमेकं वरेण्यं
त्वमेकं जगत्पालवं स्वप्रकाशम्
त्वमेकंजगत्कर्त्तृ-पातृ-प्रहर्त्तृ
त्वमेकं परं निश्चलं निर्विकल्पम् ।।
भयानां भयं भीषणं भीषणानां
गतिः प्राणिनां पावनं पावनानाम् ।
महोच्चैः पदानां नियन्तृ त्वमेकं
परेषां परं रक्षणं रक्षणानाम् ।।
वयन्त्वां स्मरामो वयन्त्वाम्भजामो
वयन्त्वां जगत्साक्षिरूपं नमामः ।
सदेकंनिधानंनिरालम्बमीशं
भवाम्भोधि-पोतं शरण्यं व्रजामः ।।

HYMN

Thou art the Real, the prime cause of the Universe.
We bow to Thee.
Thou art the All-wise, the one Refuge of all.
We bow to Thee.
We bow to Thee, the Absolute, the Giver of salvation.
Thou art the Supreme, the Eternal,
All-present Brahma, we bow to Thee.
To thee alone is honour due,
Thou alone art the Protector of all,
Thou alone preservest the Universe,
The self revealed.
Thou alone art Creator, Preserver, and Destroyer of all,
Most high, motionless and fixed of purpose,
Thou the dread of all dreads,
The terror of the terrifying,
Thou art the End of all creatures,
The Purifier of all which purify,
Thou alone art the Ruler of all high estates,
Holier than the holiest,
The Guardian of those who guard,
We commune with Thee, we pray to Thee,
Thou art the Witness of the universe,
We bow to Thee,
Let us seek refuge in the one, absolute God,
Who is shelter, self-poised,
Who is our raft on the sea of life.

PRAYER

O divine Spirit, deliver us from all sins committed in ignorance ofThy purpose, keep our hearts free from all evil thoughts, make us diligent in righteous deeds which thou hast inspired, grant us with earnest reverence and love to think always of Thy boundless glory and unspeakable goodness, so that at the last we may attain our fulfilment in the beatitude of Thine Eternal union.

असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्माऽमृतं गमय । आविरावीर्म्म एधि । रुद्र, यत्ते दक्षिणं मुखं, तेन मां पाहि नित्यम् ।

Lead me from the unreal to the real,
Lead me from darkness into light,
Lead me from death to life Eternal.
O Thou self revealed, reveal Thyself to me,
O Terrible, ever protect me with thy'
look benign.

स्वाध्याय:

ॐ ब्रह्मवादिनोवदन्ति । यतोवा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व तद् ब्रह्म । आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयत्न्यभिसंविशन्ति । यतो वाचो निवर्त्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चन । रसो वै सः । रसञ् ह्येवायं लब्ध्वाऽनन्दी भवति । कोह्येवान्यात् , कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एषह्ये वा नन्दयाति । यदाह्येवैष एतस्मिन्नदृश्येऽनात्म्ये ऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतोभवति ; यतो वाचो निवर्त्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचन ।

ॐ शान्तिः शान्तिः शान्तिः हरिः ॐ

RECITATION

Thus say the worshippers of Brahma :—

He from whom all creatures proceed, by whom their life is sustained, to whom they go forth, and into whom they enter at the end of time,—seek ye to know Him wholly ; He is Brahma.

All creatures spring from Parabrahma who is Joy Eternal.

After birth their life is preserved by Brahma who is Joy eternal.

At the end of time, they go forth and enter into Brahma, who is Joy Eternal.

He who has tasted the eternal joy of Parabrahma, before whom thoughts and words fail, he no longer knows fear.

That divine Spirit is of joy all compact and satisfies every longing of the heart. All creatures delight to attain that Parabrahma who is eternal bliss.

Who would ever live and move and have their being, if this divine Spirit of joy did not fill the heavens ? He it is who scatters delight through all worlds.

When the worshippper freely rests in this Parabrahma, who is invisible, formless, inexpressible and unbounded, he is released from fear.

He who has known the delights of that Parabrahma, before whom our thoughts and words fail, no longer knows any fear.
He is the highest goal of all creatures,
He is their greatest wealth,
He is their final abode,
He is their utmost joy,
All others enjoy only a particle of this in-effable bliss.
God the Eternal, Peace, Peace, Peace.

एषास्य परमा गतिरेषास्य परमा सम्पत् एषोऽस्य परमोलोक एषोऽस्य परम आनन्दः । एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ।

ॐ शान्तिः शान्तिः शान्तिः हरिः ॐ

उपसंहारः

ॐ य एकोऽवर्णो वहुधाशक्तियोगात्
वर्णाननेकान्निहितार्थोदधाति ।
विचैति चान्ते विश्वमादौ स देवः,
स नो वुद्ध्या शुभया संयुनक्तु ।

CONCLUDING PRAYER

May God, the Transcendent, who knows the needs of all His creatures and supplies them by His manifold power, who pervades the universe from beginning to end, the shining Lord of all deities, inspire us with holy thoughts and aspirations.

ॐ एकमेवाद्वितीयम् ।

Note : The English translations appearing in this Appendix were rendered by Satyendranath, elder brother of Rabindranath Tagore and published in the Tattwabodhini Patrika. The credit goes to Sri Tapobrata Brahmachari for suggesting inclusion of the Appendix and for making the English translations readily available.

—L. N. Ray.